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Work of the Sisters During the
Epidemic of Influenza
October, 1918

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Work of the Sisters During the Epidemic of Influenza October, 1918

GATHERED AND ARRANGED FROM
REPORTS OF PERSONAL EXPERIENCES OF THE SISTERS AND
CONTRIBUTED BY REQUEST OF THE COMPILER
F. E. T.

Francis E. Touracher



PHILADELPHIA
1919



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WORK OF THE SISTERS DURING THE EPIDEMIC OF INFLUENZA, OCTOBER, 1918.

GATHERED AND ARRANGED FROM REPORTS OF PERSONAL
EXPERIENCES OF THE SISTERS AND CONTRIBUTED
BY REQUEST OF THE COMPILER.

It will be observed that not all the parishes in Philadelphia are represented in this paper. This is due to the fact that no report was made of activities in the parishes omitted. The aim of the compiler has been, not to advertise parishes or the work of the clergy, but to gather facts, to record the experiences and impressions of the Sisters, and incidentally to record their personal observations of the symptoms of the disease and conditions existing during the epidemic in private homes and hospitals.

Facts unrecorded are quickly lost in the new interests of changing time. Incidents of personal experience, even the most touching and pathetic, pass away generally with the memory of those immediately concerned. We have little left now, beyond mere material statistics, and vague impressions drawn from "paper accounts" of the epidemic of cholera which visited Philadelphia in 1832.¹ We know probably as much of the "Black Death" of 1348 in Europe or of the "Sweating Sickness" of 1529 in England as we do of the "Yellow Fever" which raged in our cities of the South, and threatened the North, in 1849 and again in 1854.

It was this thought of gathering information for the future that first suggested the appeal of the compiler to the

¹ Dr. Krusen is reported in the Press, Nov. 20, 1918, as saying: "From September 20, when it first manifested itself, until it began to subside Nov. 8, 12687 persons died (of influenza?) in Philadelphia." The number of cases of those who recovered will probably never be accurately known. Physicians and nurses were overworked, and a full record and report of all cases was practically impossible.

Sisterhoods of the diocese, asking them to co-operate in this work. The second motive was to assemble facts while they are still a living memory, facts that will show what our Sisterhoods are, what their place is in the divine plan of Christian society, facts which show what the qualities are of their practical love for brother men, as it is exercised daily in the parish school, in the academy, in the hospital, in the asylum, training our children to a Christian standard of life, bearing the burden of the weak and helpless, caring for the wrecks of the human family in moral and physical life.

It has been no part of the plan of the compiler, who has gathered these details of information, to bring the Sisters into the limelight of public notice. Self-advertising is alien to the spirit and the life-long training of these women of Christian refinement, who have consecrated their lives to the work of counteracting that insanity of sin which is too painfully manifest in modern forms of "feminism".

At a meeting of the superiors and representatives of the uncloistered Sisterhoods of the diocese held October 8, 1918, His Grace the Most Rev. Archbishop gave his hearty approval and encouragement to volunteer services of the Sisters in local communities and mission houses, in order thus to relieve suffering, and control conditions which were baffling the best efforts of the medical profession and city authorities in private homes, in general and emergency hospitals and public institutions. What some of these conditions were, what the suffering, not of the poor only, but of people of means, who ordinarily command the comforts of life, will appear from accounts given below.

These accounts were furnished by request, and the compiler's aim has been to leave them substantially unchanged as valued records of personal experience and impressions which will hardly recur in a lifetime.

For purposes of convenience, and in order to present a

clearer view of a great mass of facts, it has been thought well, where the membership of the Sisterhood is very large, as the Sisters of the Immaculate Heart and St. Joseph, to class the materials gathered under two general heads—first the work of the Sisters in hospitals and public institutions; second, their work in private homes.¹ The former has received some notice in the public prints, reporting the efforts of organized charity and relief during the epidemic. The latter is a field of experience little known, to most readers unknown, but to the heart of the Christian most precious. In arranging the work of the several Sisterhoods the compiler has followed the alphabetical order, excluding all thought of preference or partiality.

SISTERS OF THE BLESSED SACRAMENT.

The Sisters chosen for nursing and relief work went from the Mother House, Cornwells Heights, to the two city missions, 836 N. Broad St., and Queen Lane, Germantown. The Sisters who joined the Community in Germantown were sent out for private nursing. Those who went to Broad Street were given the privilege of caring for the poor afflicted in the Municipal Hospital. The Sister teachers at St. Peter Claver's School helped to turn the first floor of the school into an Emergency Hospital, and gave their services there. Four class rooms were turned into wards containing ten beds each. The cloak rooms were used as linen and supply rooms; and the Sisters' room, as a diet kitchen and drug room.

The experience of the Sisters at the Municipal Hospital,

¹ Since it has been found necessary to divide this narrative for two successive numbers of the RECORDS it has been judged expedient to separate the two general heads of work of the Sisters of the Immaculate Heart and of St. Joseph, giving their Hospital and Emergency work in this number, reserving their relief work in private homes for our next issue.

as told in their report to the compiler, is interesting and pathetic. It reveals the heart and spirit of their work. Only the main points can be given of a full and really fascinating account.

"It was an impressive sight," writes the Sister, "to see at night a white-robed figure in the dimness of the light moving among the sick, the suffering and the dying. Many an eager 'Sister, I want some water,' 'Sister, milk,' 'Sister, ice' was heard. In spite of the fact that a nurse was present, the love of their own was manifest. Many a soul nearing God's judgment would awaken and say, 'Sister, where am I?', then, to the answer, 'In the Municipal Hospital', 'But how can I be? The Sisters are here.' " Heart-broken relatives found consolation in seeing a Catholic Sister at the bedside of their beloved ones sick or dying.

The first case described is that of a young girl sixteen years old. Opposite her bed lay her dying mother and sister; beside her lay her three little nieces, ranging from one to five years. They had just lost their father through the dread disease, and were about to lose their mother, their grandmother and aunt. This young girl soon showed that she also was to be called away. On the night of her agony she clutched the Sister's hand with the grip of death. Her delirium is described — pathetic yet consoling. In her brighter intervals she would imagine that she saw angels over her bed, and in moments of peace she would beg the Sister to teach her the "Hail, Mary" in Latin, "for in Heaven we must pray in Latin as all do." She died in great peace.

In Germantown the Sisters worked among the colored people, the Italians, the others of God's poor. In one poor home they found a mother and five children (colored) huddled together in two rooms. The father, weakened by the disease, met them at the door with a greeting of welcome, and the wise remark, as the Sisters now recall with amuse-

ment, "Sisters, I've not seen such a scourge since Moses drove the Israelites out of Egypt." In this house there was no bedclothing, no fire, no food, no linens; as for dishes, there was a glass tumbler containing medicine prescribed by a doctor. All the patients were to take the medicine from this glass. When the Sisters looked for the glass they found it, on a chair, full of dead and drowning flies. There was nothing to do but go out and 'phone to the convent for home remedies, linens, food and fuel. But, when the fuel came, it was found to be impossible to start a fire in the stove, out of repair. The Sisters then begged hot water from neighbors to wash the patients and clean the house. They nursed these poor people back to health, and left them comfortable and clean.

The Sisters in the Emergency in St. Peter Claver's School had some very interesting experiences. Three Sisters were on duty here from eight a. m. to eight p. m., and two nurses for the day shift and two for the night. Forty-eight patients were cared for in this hospital. They were white, yellow, brown and black folk. And, together with the plain American from anywhere on the map of the forty-eight stars, were representatives of most of the nations of Europe, and others from Asia and the West Indies.

One poor English woman deserves notice. She was earning her living by scrubbing at one of the large hotels. She had been sick a week, and having no home, and no relatives, walked to Blockley to beg admittance, only to find there was no room. She then tried several other places before coming to St. Peter Claver's. Her remark, when she was finally put to bed and made comfortable, is characteristic of perseverance: "I knew God and His Blessed Mother would not forsake me".

One afternoon a Chinaman came begging admission. He was very sick, and coughing up much blood. He could speak only a few words of English. But he knew the worth

of a dollar. He had three dollars with him, and in his extreme weakness, coughing up blood and gasping for breath, he kept a tight hold on the "thee dolla". Early next morning, before the Sisters came on duty, he had a severe hemorrhage and died. The Sisters were keenly disappointed at the loss of the quiet, gentle sufferer, whom they could not prepare for baptism.

The Sisters were more fortunate in another case, where they succeeded in teaching a little colored girl of fourteen, who was deaf, enough of the truth of Faith to have her baptized. The next morning they found that she had died.

"We found one of the patients," the Sisters write, "a little Jewess, desperately ill in the street-car, one morning on our way down. She was such an object of pity—alone, sick, in a strange land—we took her with us to the Emergency. She was so grateful when told she could remain until she recovered, but added shyly, "I am not a Christian. I am a Jew. Will it make any difference?" Again and again she expressed to the patient in the next bed her grateful appreciation of the Sisters' kindness to her; for she was "not a Christian".

There was a little Ukrainian woman who never tired telling the Sisters of her "chilluns" — there was "Peter", who saved all his candy money to buy W. S. S., and "Rosie", who would soon go to school, and "Johnnie", only two years old, and "Mary", the dear little baby—"such nice chilluns". One little girl had been picked up on the street by the police and brought to the Emergency. Though she probably owes her life to this fact, even after she was reconciled to remain and get well, she persisted in her indignation against that "fresh policeman", and, if she meets him on the street, she'll "punch his nose".

One poor colored man imagined he was in jail, and though guilty, insisted on his innocence—"Dem police jes grab a fella, an slap him in here to make a dolla." Another

colored man in his delirium imagined Sister to be his mother, and clamored unceasingly for a monstrous bill-of-fare. And a woman with a temperature of 104 wanted cabbage in her soup. "I does like cabbage, I sure does."

Another man of color always wanted everything that any other patient had; so when he saw the third man in his ward anointed, he too wanted his minister. The Sisters 'phoned for a Baptist preacher. After a time the preacher appeared armed with a big Bible. He seated himself at a safe distance, and read long and loud from one of the Epistles of St. Paul. Then he rose and said, "Be good and pray while you are sick", and went away. The Sister remarks: "He meant well, and did his duty bravely, as he saw it. But to all who were not too ill to take notice, there must have been a striking contrast between this spiritual comfort and the Last Sacraments and tender ministrations of Mother Church."

SISTERS OF THE THIRD ORDER OF ST. FRANCIS.

These Sisters have the regular charge of St. Agnes' and St. Mary's Hospitals in Philadelphia and St. Joseph's Hospital in Reading, and twenty-two schools in the diocese.

During the epidemic there were five hundred and thirty-two influenza patients admitted to St. Agnes' Hospital, four hundred and sixty cases to St. Mary's and three hundred and three to St. Joseph's Hospital, Reading. These hospitals, besides taking care of large numbers of influenza cases, sent several Sisters (registered nurses) to take charge in Emergency Hospitals in Philadelphia, Chester, Pa., Edgington, Pa., and New Castle, Del.

Registered nurse Sisters:

Two Sister nurses were sent to take charge in the Medico-Chirurgical Emergency Hospital, Philadelphia, Oct. 10 to Oct. 26.

Two Sister nurses were sent to the Municipal, Philadelphia, Oct. 11 to Oct. 28.

One Sister nurse was sent to take charge of an Emergency Hospital, New Castle, Del., Oct. 14 to Oct. 26.

Two Sister nurses were sent to Eddington, Pa., Oct. 20 to Nov. 10.

Two Sister nurses were sent to take charge in Glen Riddle Emergency Hospital, Oct. 9 to Oct. 28.

One Sister nurse was sent to Chester Hospital, Oct. 10 to Oct. 25.

Besides these trained nurse Sisters, teaching Sisters and others were sent for relief work as follows:

Nine Sisters at St. Agnes' Hospital, Phila., Pa.

Seven Sisters at St. Mary's Hospital, Phila., Pa.

Thirteen Sisters at Municipal Hospital, Phila., Pa.

Twenty-five Sisters at Old Medico-Chi Emergency, Phila., Pa.

Two Sisters at Pottstown, Pa.

Twelve Sisters at Chester Emergency.

Eleven Sisters at New Castle, Pa., Emergency.

Fourteen Sisters at Glen Riddle, Pa., Emergency.

Three Sisters at Ashland, Pa.

Nine Sisters at Eddington, Pa.

Four Sisters at Mahanoy City, Pa.

Two Sisters at Minersville, Pa.

During the epidemic one hundred and thirty-one Sisters of this Community assisted in relief work. Eighty-one teaching Sisters helped in hospitals. Fifty-seven teaching Sisters nursed the sick in private homes. There are recorded eight hundred and thirty-seven visits of the Sisters to private homes and three hundred and ninety-three patients nursed by the Sisters in private families.

Many remarkable conversions came under the notice of the Sisters; also the return of Catholics who had neglected

the practice of their religion. The hand of affliction, together with a few words of encouragement from a Sister nurse, the examples of Christian charity and self-sacrifice before their eyes day and night, helped to renew the spirit of religion, and brought back to Mother Church many of her erring children. Among the cases reported by the Sisters was one woman who had been away from the Sacraments sixteen years. She died a happy death. Another man had not received the Sacraments for twenty years. Still another had been disloyal to the Faith and the Church for twelve years. The case of a woman is reported who had led a very immoral life. She made a good confession, and died consoled with the Sacraments of Holy Church. One man made his first Holy Communion on his death-bed. The Sisters have reported twenty-two of these wonderful conversions and returns to the Sacraments. They report also one adult man baptized; ten babies, who were dying, baptized—four conversions to our holy Faith.

The services of the Sisters helped to counteract much unreasonable prejudice which came under their personal observation. One man, a Protestant, whose wife and daughter were nursed back to health by the Sisters, said to them that he would never again read or believe what he had been accustomed to read and devour in the *Menace* and other publications which live and thrive on raking muck.

Letters of appreciation and gratitude were received from town authorities, board-of-health officials, physicians in charge of emergency hospitals, and many private individuals.

SISTERS OF THE HOLY CHILD.

ST. EDWARD'S.

Eight Sisters from this Convent were engaged in nursing and caring for the sick in private homes. The calls for help usually come from the priests of the parish, several

from physicians, both Catholic and Protestant, and some from the neighbors who spoke in behalf of others in need. Sometimes a priest or doctor stopped the Sisters in the streets, which were almost deserted during the first two weeks of October, and requested them to hasten to a particular place where help was sorely needed. Two or three calls came from the health authorities over the telephone.

The Sisters tried to be helpful in any way and every way suggested by conditions and the needs of the afflicted sick and their families. They cared for the sick, prepared them for the Last Sacraments, washed and fed the children, cleaned the rooms and did the general work of the house wherever it was necessary.

"The sights," writes one Sister, "were often very dreadful when we look back now. In one very poor little home there were six victims—father, mother, and four children—in beds in two small rooms. In one of these a dead child had lain for three days. It was impossible to get the services of an undertaker."

In another home the mother was stricken with the influenza, and the father crippled with a scalded foot, while eight little ones, ranging from eleven years down to a very young baby, were utterly neglected. There was nothing in the house in the way of food, hardly a dish to eat from, no sheets on the beds, and no doctor had called for a week. The Sisters returned to the Convent for bed-linens, soups, medicines, and other things absolutely necessary. The conditions of the place cannot be described. But the Sisters persevered, every day facing and overcoming new difficulties. The children were at length able to get up, the mother was taken to an Emergency Hospital where she died after a few days, and the three youngest babies were sent to a home. It was pathetic to see how hard the other children tried to manage for the next five or six days, while waiting for a relative to come to care for them. The eldest girl

watched for the coming of the Sisters every morning to ask their advice, tell them her griefs and troubles, and proudly show what she and the others had done to keep house.

The Sisters saw many families deprived of their nearest and dearest relatives within a few days, and many of the dead lying unburied for more than a week. There were, however, some bright spots in this dark picture. An old Jewish lady, whose daughter-in-law died leaving three little ones, was so pleased with the Sisters' visit, and care, that she promised to have her grandchildren brought up as Catholics, and she said she would keep her word. She graciously accepted the medals of Our Blessed Mother which they offered her.

An old lady asked the Sisters to comb her tangled hair, and as the locks were heavy and long, many hours were spent in this tedious work. The dear old lady invited the Sister to come again in the afternoon to finish the task.

In nearly every case the people expressed their appreciation and gratitude for the services of the nuns. They seemed to look upon the garb of the Sisters, the emblem of religion and charity, as an earnest of God's blessing in hours and days of trial.

ST. LEONARD'S ACADEMY.

The first call for help was from the Philadelphia General Hospital, Blockley. There is a point of importance to be noted here, in the report of the Sisters to the Compiler. It is stated *incidentally* that "two-thirds of the nursing force were prostrate by the disease with none to replace them in the wards". Six Sisters responded to this first call. The time of the Sisters' services in Blockley was October 7 to October 23. Telling of the first day's experience, the Sister writes: "Some of the poor sick had had no attention for eighteen hours, and some had not been

bathed for over a week." The poor, brave, overworked nurses could not possibly reach the numbers which were constantly growing by the admission of new cases.

There were two nurses only for thirty-five to forty helpless patients in each ward. Many of the sick, moreover, were violently delirious. "It is not a wonder," says the Sister, "that so many [nurses] fell under the burden." The Sisters were appointed for work in the wards for women and children, and the tribute which the Sisters pay to the patient endurance of these, usually the poorest of God's poor, is again deserving of note. "They were all touchingly grateful for the smallest service given." It was here, in Blockley, that one of the Sisters, Mother Marie Aloysius, contracted the disease and died. After working with the sick all day Sunday, October 13, she retired Sunday evening "not feeling well". The next day she received the Last Sacraments, and the following day, Tuesday, October 15, she was called to her reward. A notice of her life and death will be found at the end of this account.

The Chief Physician and Head Nurse at Blockley have written personally to express appreciation and thanks for the efficient work and help of the Sisters in "the time of their greatest need". Interns, nurses and patients also were very sincere in their expressions of gratitude for the Sisters' services, and for the favored experience of seeing and proving practically the devotedness of their life and work.

October 8th a call came to the Convent, through the intermedium of our Most Reverend Archbishop, for help at the Biddle Home for Imbecile Children. In response, three Sisters were sent from St. Leonard's. One of these was the very efficient Sister-cook of the Community, who took the place of the absent chef at the institution until another could be found. The two other Sisters gave their attention and care to the poor afflicted children.

There were many calls for the Sisters' services in private homes. Telling their experience in this line of "district nursing", the Sisters describe one home in which a young mother lay dead, her two little ones crying bitterly in the next room, while the aged parents, heartbroken and quite in despair, were trying to nurse three other daughters, all very ill. The Sisters took charge of the house and nursing, and remained until all were on the way to recovery.

ASSUMPTION.

The Sisters here were called October 7 to care for one of the assistant priests in the Rectory, the Rev. Jeremiah Mahon. His case was serious from the beginning. The other two assistants, the cook and all the help in the house were also ill, so that the Sisters had to take full charge in the Rectory. Father Mahon died October 19. His relatives, in token of the Sisters' kind services, gave the dead priest's chalice for use in the Convent Chapel.

Two of the Sisters were called to care for one of the priests ill at the Church of Our Lady of the Blessed Sacrament. Two other Sisters were sent in the early days of the epidemic to relieve the overworked Sisters and care for the poor little charges in the Home for Crippled Children. The Sisters who were left free (there are thirteen in the Community) visited the sick and afflicted in the parish. One of these cases was a lone Greek girl, to whom they went at the Archbishop's request. Her parents could not come to her. This girl was very ill, but recovered, and has since shown herself very grateful.

One day an unknown woman accosted two Sisters on the street, and begged them to go to a house where, she said, all were ill but the father. The Sisters went to the place and found all, mother and children, in an improvised bed in the kitchen. This was explained by the fact that the sister-in-law had come to take care of them. She had sick-

ened and died, while the father was at his work. Her body was lying upstairs. It was then two days since her death, and several more days passed before the united efforts of the Sisters and the father of the family succeeded in having the body removed. "This poor family," the Sisters say, "had no knowledge of any religion." Poor indeed.

SHARON HILL.

In the Convent and Academy many were ill. Some had the influenza in a light form only, others were very sick. The Last Sacraments were given to three, and one young Sister was at the very door of death. She recovered. The parish school was closed October 7, at 10 a. m., thus leaving four more Sisters free for relief work. That same day came by telephone an urgent call for help from Lamokin, below Chester. The case was one of a young mother of two beautiful children, and one yet unborn. She had double pneumonia following an attack of influenza. Two Sisters went to this home in Lamokin that same afternoon, one to care for the patient, the other to take charge of household duties. The Sisters remained until a nurse was procured for the sufferer and relatives came to take care of the house, when they were summoned away to more urgent cases. This poor mother died after two weeks of unconsciousness and delirium. In the meantime another call came from Clifton Heights, where a mother of three children had had a relapse after two weeks of illness. The mother and sister of this woman were worn out with watching, and they begged for assistance. Two Sisters went at once to this home, but the patient died after two days. The Sisters were with her at the end as she requested. Her death was peaceful.

The Sisters were called also to help in an Emergency Hospital established in a garage at Drexel Hill. Every day for two weeks two of the Sisters served the sick in this

garage, where all conditions, colors, creeds and nationalities were brought to the same level. What seems to have impressed the Sisters most painfully was the absence of all thought of God and religion in many cases, and, in some, what appeared to be a godless end.

The Sisters were also called by representatives of the Red Cross (non-Catholic) to serve in the Emergency Hospital at Ridley Park, established in a gymnasium. They were there a short time only when frequent and urgent calls for aid in the immediate neighborhood claimed their attention and charity nearer home. They were called to visit private families, Catholics and non-Catholics, in Tolcroft, Glenolden, Clifton Heights, and Sharon Hill. In these homes they not only cared for the sick and afflicted, they did the work of the house. They attended to the cooking, cleaning rooms, washing, feeding, clothing and providing for children and babies, taking the place of nurse, mother or servant as the needs required. Not Catholics only, but non-Catholics and some unreasonably prejudiced against the Faith came begging for the Sisters' aid. What was seen and observed by the people in this unselfish devotion to relieve human suffering and need seems to have opened the minds of some, the Sister says, and changed the attitude of many hitherto hostile to our Faith and religion.

SISTERS OF THE IMMACULATE HEART.

A Summary Report of Volunteer Services of the Sisters, Servants of the Immaculate Heart, in Emergency and General Hospitals, etc.

October Ninth. — Thirty Sisters were selected from ten times that number of volunteers, for immediate duty at Emergency Hospital No. 1, at Holmesburg, Pa. These Sisters served in shifts of twelve hours, 7 a. m. to 7 p. m. and 7 p. m. to 7 a. m. Those serving here were from the missions at St. Veronica's, Holy Name, St. Paul's, St.

Dominic's, The Incarnation, Immaculate Conception, Germantown, St. Monica's, and St. Gabriel's.

Six volunteers were selected for the Philadelphia Hospital, Blockley, serving during the day only, 9 a. m. to 7 p. m. This number was afterwards increased to nine Sisters, day service only. These Sisters were from the mission at St. Agatha's, Philadelphia, Pa.

Ten Sisters were chosen from those volunteering in different missions, to go to Pottsville, where the Sisters of St. Joseph required assistance in three different hospitals which they were serving—the Pottsville General Hospital, the Pottsville Armory Emergency and the Miliken Home. The number of Sisters serving here was later increased to fourteen, besides the Sisters of St. Joseph, from St. Patrick's, Pottsville, and St. Mary's, St. Clair, Pa. All these Sisters were lodged at St. Patrick's Convent, Pottsville. The hours of service were 7 a. m. to 7 p. m. and 7 p. m. to 7 a. m. The Sisters sent to Pottsville were from the missions at Most Blessed Sacrament, Phila., St. Anthony's, Phila., and St. Clement's, Paschalville, Phila. About five hundred and fifty patients were treated here during three weeks; most of them were miners from the surrounding villages.

October Tenth. — Eight Sisters from the Gesu Convent offered their services at St. Joseph's Hospital, to replace the nurses who have died there. Six have been accepted for duty from 8 a. m. to 4 p. m. each day.

The services of ten Sisters, including one trained nurse from the Catholic Home Bureau, 1702 Summer Street, and nine from the Convent at St. Gabriel's, have been accepted at Mater Misericordiae Hospital, West Philadelphia.

Later, when many sick children, and the children of sick parents, were brought to the Home Bureau, these Sisters from the Home Bureau were recalled, and themselves re-

quired the aid of six outside Sisters at the Bureau. See the item at the end of this summary.

Six Sisters from the Convents at Collingdale and Lansdowne, Pa., have been attending those stricken with the influenza at a Gypsy Camp, Roumanian Village, Delaware Co., Pa. More sincere evidence of appreciation has been shown by these neglected sufferers than by many in far better circumstances. The Emergency Hospital here was established under a tent.

October Eleventh.—An urgent call was received through Father Nash, of the Epiphany, for Sisters to act as nurses in the Emergency Hospital opened at Broad and Snyder Avenue by the "South Philadelphia Business Men". Twenty Sisters were sent to this Emergency from the Missions at St. Monica's, St. Thomas's, and the Community House (High School Sisters). These Sisters remained on duty in three shifts: midnight to 8 a. m., 8 a. m. to 4 p. m., 4 p. m. to midnight.

Approximately one hundred cases were treated here, the afflicted being mainly Russian Jews.

Dr. Clemens was chief of staff, and he, together with Samuel Buck, Esq., organizer of this special relief, warmly commended the work of the Sisters. An engraved certificate of appreciation and gratitude was sent by the South Philadelphia Emergency Relief Committee to each Sister.

October Twelfth.—In answer to an appeal from the Women's Hospital, 40th and Parrish Sts., two Sisters were sent there from St. Agatha's for night duty. Four different Sisters from St Agatha's Convent have served here, on night duty only.

October Thirteenth. — An urgent appeal was received from the Phoenixville Hospital for Sisters to assist the nurses there. Ten Sisters served there, on both day and

night duty, 7 a. m. to 7 p. m. and 7 p. m. to 7 a. m. They came from the Convents at St. Paul's and Sacred Heart, Phila., Pa., and from St. Mary's, Phoenixville, Pa.

An application was received from the "Independent Republican Club" of South Philadelphia for Sisters to prepare an Emergency Hospital, No. 8 in their rooms at 1726 South Broad St., Broad and Morris.

The Sisters prepared everything here for the reception of the sick poor of the district, and the hospital was formally opened on October fifteenth. These Sisters were from the Missions at St. Thomas's, St. Gabriel's, and St. Anthony's, Philadelphia. Eighteen Sisters in all served, in shifts from 8 a. m. to 8 p. m. and from 8 p. m. to 8 a. m. Approximately sixty patients were treated. Letters of commendation and gratitude were received from the authorities in charge of the hospital.

October Fourteenth. — Four Professed Sisters at the Mother-House, West Chester, assisted by the Novices, prepared an Emergency Hospital in the building formerly occupied by the boys of St. Aloysius' Academy, on the grounds, for the reception of those members of the Community and Novitiate at Villa Maria who had been afflicted with the disease.

Six Professed Sisters and forty members of the Novitiate were treated here. One postulant, Miss Nora Coggar, died (Oct. 17) of pneumonia, following upon influenza, which she had contracted while attending the funeral of her brother, who also died of the disease.

There was no case of influenza in the Boy's School, St. Aloysius' Academy, West Chester. All the buildings here, including the Convent, the Novitiate and the little boys' Academy were under strict quarantine from Thursday, Oct. 3rd, until Sunday, November 10th.

October Seventeenth.—In response to a very urgent ap-

peal, two Sisters from St. Veronica's, Phila., two from St. Philomena's, Lansdowne, Pa., and two from Immaculate Heart, Chester, Pa., went to Villa Maria Academy, Immaculata, Pa., to assist the Sisters of the Academy who were caring for pupils in the Academy and sick Sisters there.

These Sisters, twelve in all, cared for ten sick Sisters, six postulants who had been sent over from West Chester to help at Immaculata and had been taken ill there, and eighty-five Academy pupils during four weeks. All at Immaculata had the disease in a light form with two exceptions, and in only one case were there even the slightest symptoms of pneumonia. The school was under strict quarantine from October 3rd until Sunday, November 17th.

The Sisters stationed at our Convent of the Blessed Virgin Mary, Darby, Pa., prepared and served dinner every day during five weeks for the students of St. Charles' Seminary, Overbrook, who were engaged in digging graves at Holy Cross Cemetery.

Twelve Sisters from Immaculate Conception Convent, Germantown, cared for the students at the Lazarist Seminary who were afflicted with influenza there.

Catholic Home Bureau, 1702 Summer Street, Philadelphia, Pa.

During the epidemic about one hundred and twenty-two children were received at the Bureau, nearly all suffering from influenza in greater or less degree. These children were placed at the Bureau temporarily during the illness of one or both parents at home.

Twenty-seven of these were infants from one week to six months old. These remained for about one month at the Bureau. Six children died during the epidemic, all of whom had contracted the disease before their admission to the Home.

Four Sisters in charge of the children were assisted by two Sisters from the Annunciation, two from Sacred Heart

and two from Holy Name, alternately, during several weeks. One of the Sisters (a trained nurse) superintended the work.

Summary.

Children admitted . . 122 . . ranging from 1 week to 15 years
(27 under 6 months).

Deaths 6

Nurses 4 . . stationed regularly at the Home
Bureau.

and 6 . . relief helpers serving alternately
in pairs.

Children dismissed
on or before No-
vember 9 76

In Philadelphia the Sisters of the Immaculate Heart have twenty-six convents or mission houses. From these convents one hundred and twenty-seven Sisters were serving in general and emergency hospitals; one hundred and sixty-two caring for the sick in private homes. There were one hundred and eleven Sisters sick with influenza, and seven died in the Philadelphia convents.

Outside Philadelphia are twenty-nine convents, including the Mother House at West Chester and Villa Maria at Immaculata. In these were one hundred and four sick Sisters (add eighty-five sick pupils to be cared for at Villa Maria Academy, Immaculata). Forty-four Sisters were nursing in private homes in the country missions, and sixty-two served in emergency hospitals.

Relief Work of the Sisters of the Immaculate Heart—Emergency and General Hospitals.

BLOCKLEY.

One Sister tells of "district nursing" in St. Agatha's parish before she was sent to Blockley. Her words reveal a state of mind which was probably the thought and con-

sciousness of most of these volunteers. "I joined those who volunteered to nurse," she says, "realizing fully my incompetency, so that the act seemed to be presumptuous. But God has supplied what was lacking from total inexperience, and truthfully I can say the memories of October, 1918, hold some of the most consoling thoughts of my life.

"On October 10 two companions with myself were sent to a house in the rear of Haverford Avenue. Bravely we started; but no one admitted until later the extreme timidity experienced, not from fear of the disease, but from coming in contact with strangers in strange homes.

"We found a sick mother with two sick children in the same bed, and in another bed three more, but all in the same room. The windows were closed tightly, and we felt that we could taste the fever. The father, who was just recovering, and a boy of nine were the only nurses. We relieved them, and, after bathing the patients, giving the medicines prescribed and some nourishment, we cleaned the room and prepared some food for the father. We returned to this same house on Friday and Saturday (Oct. 11-12). About noon on Saturday, October 12, I received a note from Mother telling me to return at once as some Sisters were needed elsewhere. I was sent with five others to the Philadelphia General Hospital, Blockley. . . .

"We were met at the entrance and conducted to that part of the establishment in which we were to work. That walk from the entrance to the wards seemed unending. One of the Sisters whispered to me: 'How shall we ever get in?'—meaning the next day. I replied: 'I think we're *getting in* beautifully; what worries me is, how shall we get out?'

"When we reached our destination we found five wards full of *men*. We were informed that another Community had been given charge of the women and children, but the men had to lie there neglected.

“Notwithstanding our inexperience, we were given full charge of these wards, as the two head nurses of this department were entirely alone. These ladies are Catholics, and had implicit confidence in the Sisters. They left the mixing of medicines to us; and this, with the taking of temperatures and respirations and the feeding of those too weak to help themselves, comprised our daily tasks. We had orderlies for all the other ward work.

“There were about twenty-five or thirty men in each ward and adjoining shack. Most of these were men who had come to Philadelphia to work in ammunition plants, and generally they had been living in one rented room. They were lying there with the dirt of their work still on their hands and faces. Many of them had not received attention since their entrance. (The reason of this is, of course, evident—overcrowded conditions.) Their gratitude for any attention from us was really touching.

“We had been told that we might expect any kind or class at Blockley, and this was verified. We had in our wards Greeks, Italians, Jews, Armenians, Negroes, Poles, and even East Indians. They were all God’s sick children, and I loved them.

“We were going constantly from nine in the morning until six in the evening. Then we returned to the Convent, tired, very tired; but it was sweet to come home. We ate our supper immediately, then went to Chapel for Benediction of the Most Blessed Sacrament. After this we retired, but not until we had told, in a few brief moments of recreation, our little experiences of the day.

“One night just before we left the wards a man, non-Catholic, died. We prayed with him up to the last; and, though he seemed unconscious to all else, he still, even with the death-rattle in his throat, repeated the aspirations we whispered in his ear. The head nurse, moved by this, gave him conditional Baptism.

“ That night at Benediction I resolved not to let another man die without making some effort to find out if there was any Catholicity in him. . . . There was in my ward a man named Robert, thirty years old, Protestant, according to the chart. He had told me that his mother had died when he was five years old, and that his sisters and brothers had all been separated. . . .

“ On the morning following my resolution, to which I have referred, I was making my rounds as usual, and just as I was leaving Robert's bed I noticed the chaplain down the corridor. I recalled my resolution of the night before, and, turning back, I asked: ‘ Robert, were you ever a Catholic?’ Imagine my surprise when he answered, ‘ Yes, I was born one ’ (of Catholic parents). ‘ Will you see a priest?’ ‘ Yes.’ . . . I did not walk, I ran down that corridor. The chaplain came back with me. Robert received his first Holy Communion on his death-bed. I never expect anything this side of heaven to give me the joy which I experienced that morning. After the priest had gone, Robert called me and thanked me for getting the priest. He said: ‘ You have made me very happy. You certainly have taken my mother's place today.’ His attitude toward recovering was changed. He died with perfect resignation.

“ We had another young man who had lost his faith. He seemed devoted to the Sisters, but refused absolutely to see the priest. He consented, however, to wear a medal of our Blessed Mother, and at parting he recited the Hail Mary to please us.”

The Sister recommends this young man to the prayers of those who read this account.

“ On October 26 we bade ‘ Good-bye ’ to Blockley. The regret expressed by our co-laborers and the remaining patients made the parting rather impressive. However, we were glad to return to our Convent home with a deeper knowledge of human nature and the sorrows and miseries of the life ‘ of the world ’.”

EMERGENCY NO. 8—1726 S. BROAD.

A Sister writes: "Our hours were from 8 p. m. to 8 a. m. The first night on arriving at the hospital we found six patients in our ward; before morning we had fourteen, most of them in a dying condition. The sights were almost too pitiful to describe. . . . The patients began to come in about one o'clock, three of them in delirium, and almost unmanageable. . . . I had, on an average, twelve women, six babies and about four men to take care of. There was not one minute to be called my own, some patient needing attention all the time. The call 'Sister' could be heard every minute during the night. One woman, a Catholic, could be counted a martyr (from her endurance in suffering). I undertook to undress her, and the flesh from her body fell off in my hands. It seems the people at home had put coal oil on her to ease the pain. She lived four days in that agony. Never a murmur escaped from her lips, only a loving look of gratitude when I would ask her to make the offering of her sufferings to God, to bear her purgatory here.

"Several nights later in the service I spent carrying a baby, three months old, on one arm, and one six months old on the other. When a patient called I had to lay the babies down at the foot of the bed to attend to the call. The look of gratitude on the faces of the sick would repay us for any inconvenience we had to endure. Several of our Jewish patients told us that the Sisters were the ones who helped them to get well; and they assured us that they would always have a kind feeling for us. We had also the great pleasure of seeing many persons receive the Sacraments after having been away for long years.

"Through this experience I have learned to appreciate my vocation to the religious life more than ever before."

A Sister tells of her first day's experience, when "clothed in a long white gown, falling from the shoulders to the

shoe-tops (over the habit of blue serge), and a gauze mask," the nurse gave her a first lesson in bathing a patient. "I felt an awful sensation creep over me," she says, "but I recalled that I had volunteered to help suffering humanity, and that God will take care of His own. In a few moments the terrible ordeal was over, and I felt greatly relieved when I walked out of the ward. . . . The next day the sight that met my eyes as I entered the hospital I shall never forget. Glancing to the left I saw the men's ward crowded. On the right, where the office was, there seemed to be great excitement. A big colored man, who was delirious, was screaming and grasping at everything within his reach. Two policemen were holding him down. On the other side were two figures stretched on cots covered with white sheets, while on another cot lay a man gasping, his eyes and mouth wide open. The nurse told us that the two on the cots were dead, and the other was dying. I was struck, at first, with a fearful dread, for I never came in close contact with death but once in my life. But realizing what *must* be done, I quickly put on my gown and mask, and, being assigned to the women's ward, I began my [second day's] duties. Several women were brought in who were to be bathed, made comfortable and given nourishment. Then from all sides seemed to come the call, 'Sister'. One wanted a drink; another was cold, and needed a blanket, and perhaps a hot-water bag; still another needed an ice-cap. This continued all through the day—for several days there was no change. It was pitiful to see the suffering of those afflicted, and to hear the moans and cries of those who were dying.

"We had about six babies to care for. It was part of my work to bathe and nourish them. And when the rush was over, I took a few minutes, now and again, to carry them and show them to their mothers, if they were there, for it seemed to comfort them.

"One little girl, a non-Catholic, who had not been living a good life, was able to tell our dear Lord that she was sorry for everything she had done wrong. The priest baptized her conditionally, and immediately she became unconscious. She died a few hours later. I helped to prepare her body for burial.

"The gratitude of all was marked, and that alone (the evidence of gratefulness) would repay for any little inconvenience of our work. The Jews especially marveled at the Sisters helping them, and usually gave them the credit of 'pulling them through'."

One good Sister writes: "I put Sacred Heart badges on all, whether Catholic or Jew or Protestant, Italian or colored. If the Jew lost his badge, he would give me no peace till he found it.

"One young colored man was raving in delirium, and was guarded by two officers. I was sent to take charge of him while the two officers were off duty. He was strapped to his iron bed, and the blood was oozing from every part of his body. His screams were heart-rending. He imagined that he was to be murdered. I asked him to say after me the little aspirations: 'My Jesus, mercy; Mary, help'. He became quiet at once, and, after I placed a Sacred Heart badge on him and a medal of our Blessed Mother, he became perfectly sane, and asked me if any colored people belonged to the Catholic Church. I gave him a catechism and a prayer book. His wife came to take him home, and he told her everything; and soon the wife was as much pleased with our holy religion as the man.

"One old man called me, after a few days in the hospital, and asked me to write a letter for him, which he dictated. It was addressed to a woman with whom he had boarded and settled some financial affairs. His life, he said, had been spent in the depths of sin. I told him that God would pardon him, if only he would be sorry and make a

good confession. He told me that he was willing, and I sent to St. Rita's for a priest who could understand. Thus after long years he came back to God. These poor people died in great numbers, but comforted by the Sacraments. I found them always, though taken in off the street, models of patience, respect, modesty, and a delicacy towards the Sisters that can be accounted for only as the result or the reward of charity.

"I feel that the good done by the Sisters, both corporal and spiritual, will bring blessings on the community."

EMERGENCY HOSPITAL, OPENED BY THE SOUTH PHILADELPHIA BUSINESS MEN, BROAD AND SNYDER AVENUE.

October 11 twenty Sisters of the Immaculate Heart were detailed to serve in this hospital from the Mission Houses at St. Monica's, St. Thomas', and the Community House (High School Sisters), 2018 Green Street. The Sisters served in three shifts: midnight to 8 a. m., 8 a. m. to 4 p. m., 4 p. m. to midnight. Approximately one hundred cases of influenza were treated here, the afflicted being mainly Jews. Doctor Clemens was chief of staff. He, together with Samuel Buck, Esq., organizer of this special relief, warmly recommended the work of the Sisters. An engraved certificate of acknowledgment and gratitude was given to each one of the Sisters.

A Sister tells of her experience here the first night, enlivened by the incident of having to watch and control a delirious colored man who was bent on "catching the Kaiser". This "catching" meant to climb out of the window by way of the steam pipes and radiator. It was found necessary at last to put William into a straightjacket, two of the Sisters holding him down while the nurse wound sheets around him, binding him securely to the cot. The following night two policemen were secured to keep guard over William. The experience with the women of

the previous night probably left brain impressions which changed the purpose of William, who now no longer planned to "catch the Kaiser", but pleaded to see his wife "Lil", to whom he seemed very loyally devoted. During the night one of the Sisters had occasion to pass through the room where William lay, guarded by the two representatives of public safety. William, looking up suddenly, as he caught sight of the Sister, exclaimed, "Is that my Lil? Yes, that's her", holding out his big black arms, "That's my Lil". The Sister, whether frightened or dismayed, quickly disappeared, with no apologies to William or the guardians of his liberty.

Another Sister tells how an automobile called at the Convent, St. Thomas', every night to take herself and her companion Sister to the Emergency at Broad and Snyder Avenue, where they were on duty in the men's ward from twelve midnight to eight o'clock a. m. She speaks of her impressions on entering that dimly lighted ward for the first time, at midnight, where the breath of pestilence could almost be felt, and every helpless form on its cot seemed to suggest the thought, "Where you are, I may be". She describes the suffering of one young man who had served our country in France, and had been instructed and baptized in the Hospital. In his extreme pain he would cry out, "Father in heaven! take me". He died peacefully.

Another case is described in which the patient would grab wildly at everything within reach of his bed. "I whispered the Act of Contrition and ejaculations to him; but as a continual vapor came from his mouth, I could not stand there long. The next night the Lord had taken him—to rest, I hope."

"Some became unconscious and passed away, not knowing (apparently) that death was near. Others, who seemed to be on the way to recovery, we would find the next night, when we came on duty, had passed to eternity.

"One night I was called to the women's ward where a young mother was breathing her last. She was trying to say something, but could not speak. Then holding a glass of milk, she pointed to the baby. In all her pain her one thought seemed to be that baby would be in want.

"There were also some very amusing incidents. One patient requested one night that he might be given a mask (which the nurses and Sisters wore), saying that he did not want the disease the other fellows had."

Another Sister writes: "Each day brought new patients. As soon as one recovered or died, his bed was occupied by another. Sometimes new cases were waiting in the office until a dead body could be removed" to make room for a new occupant.

"The doctor instructed us to see that every man received the attention of either priest, minister, or rabbi.

"One day I noticed a Catholic name on one of the charts. I said to the man: 'Did you see the priest?' He replied: 'I am not a Catholic'. 'But your name indicates that you should be.' I was then called away to get a glass of water for the priest who was giving the Sacraments to another man. I mentioned the case to the priest, who then went over to the man and remained about an hour. He found that he had been baptized and received his first Holy Communion in France. He had come to this country, it appears, later enlisted and had served three years in the now late war. The priest informed me that he had heard his Confession and given him Holy Communion. He requested me to say some prayers of thanksgiving with him, as he knew no prayers. A few days later this patient grew much weaker, and during intense suffering he showed great patience. He was anointed, and died a very happy death."

Another Sister tells of her first night on duty, thirteen hours. Later the shifts were shortened and her time of service was from four p. m. to midnight, when the Sisters

rode to the Convent from the Hospital in a taxicab. Incidentally she mentions that her first night's charge was to take care of eight patients (women), including two babies, all very sick and requiring constant attention. Of these eight, all were Hebrews but one Catholic woman. Of the Jewish rabbi, she says that he visited the wards daily and distributed newspapers to the convalescents. "He always bowed very profoundly to us, and showed great respect."

HOLMESBURG EMERGENCY, No. 1.

After Mass and Holy Communion six Sisters start for Holmesburg from St. Veronica's. "Now to find where the Hospital is we inquired from the car conductors, who were most kind to us when they learned that we were to care for the sick. One gentleman in the car paid our fares, then said in a loud voice" (for the benefit of all in the car), "'Now, what would Philadelphia do if it were not for these good women?'"

"After much anxiety we reached Emergency No. 1. There we met a nurse wearing a mask and a long white robe. She conducted us to the office of the head nurse, and in two minutes we had our masks and gowns on (worn over the habit of blue serge), and were ready for work.

"There were over three hundred patients, and only twelve nurses (this was October 11) to look after them, so one can imagine the distress, the neglect and the misery of these poor creatures. Some did not have their faces washed for days before we came; their bedclothing had not been changed for a like period of time. The nurses were almost distracted, they could not attend to the sick, and, indeed, they gave the Sisters a warm welcome.

"My first day in Ward No. 3, the womens' ward, I shall never forget. One cannot imagine it — ninety women so sick and so helpless, moaning, coughing; some were partly

delirious; others would get out of bed and follow us around the ward begging us to be allowed to go home. Then, to try to quiet them. Others were calling for 'ice water', an 'ice-cap', a 'hot-water bag', a 'priest', a 'doctor'. It is beyond description.

"Several times, during the first four days, we would stand aside in the corridors and on the stairways to give place to the men who were carrying out dead bodies. The first day we saw thirteen bodies carried out to the dead-house within four hours. The odor from this dead-house was something dreadful. We could notice it two squares away. On the second day they dug a trench on the grounds, and placed the dead bodies in it until the relatives could have the remains removed.

"About the fourth day everything became more quiet and we had things in fine working order. Miss Reeder remarked one day: 'I am not a Catholic, but it is surprising to see the change there is in this place since the Sisters came'.

"The first week we were on duty from 7 a. m. until 7 p. m. Then the night force relieved us. The second week we arose at 3:30 a. m., and were out at the hospital before five o'clock. We were then on duty until 2 p. m. During these hours we had never a minute to waste. We began, as soon as we came on duty, washing faces, combing hair, making the sick generally comfortable — then they were ready for breakfast. This meant to prepare ninety trays to carry them to the beds; after breakfast, to collect them all again. This kept us busy until 10 o'clock a. m., the time for their liquid diet, which meant ninety cups of either milk, orange juice or ice water. Then change their night dresses. This kept us until 12 o'clock, time for diet again. Many improved and went home well who, if they had not been brought to the hospital, would have died of neglect."

Another Sister writes: "I left Germantown early the

next morning (October 10) for Holmesburg. During the day two Sisters came from St. Monica's, and the three of us went to the hospital. Our experience of the first night can hardly be described, as the place was anything but ready. Only a few nurses and three poor Sisters without any experience. They did not stop bringing in patients during the whole night. We had as many as three and four always waiting to be put to bed. Thank God, the next night things had wonderfully improved. Everything now seemed to be in working order, and plenty of good help, from various sources. First of all, the good Sisters, some firemen from different fire-houses, and some prisoners from the prison (House of Correction) who were serving time. All worked faithfully, and seemed willing and eager to do anything to be helpful.

"I remained on night duty from Oct. 10 to Oct. 28, working twelve hours, from seven to seven. During this time I had the consolation of some conversions, and of seeing many return to the Sacraments . . . not one Catholic under my observation died without receiving the Last Sacraments."

The Sisters from Germantown were taken to Holmesburg daily in a private car. Their hours "on duty" were 7 a. m. to 7 p. m.

"The poor suffering men," writes one of the Sisters in her report to the Superior, "were cheered by our presence, and in addition to the physical services we could render them, many of them were spiritually benefitted. . . . Our garb, of course, represented religion to many of these poor sufferers. . . . Many asked for our prayers, and I humbly believe many of them were brought to make good acts of contrition, and so had a good death because of our presence. As is usual, we also made a favorable impression upon many of the non-Catholics. Numbers of them were

at least taught to say their prayers, and many asked us about our faith. One poor Jew, who knew nothing about religion, noticed the Sacred Heart badge pinned on my apron, and asked, 'Why do you wear the picture of Christ?' I explained to him how we asked the Sacred Heart (which symbolizes God's love in the Sacred Humanity of Jesus) to protect us. 'If the Christ will protect you,' he said, 'why not pin one on me, so that I too may ask Him to cure me?' I pinned it on. While doing so I asked him what he would do if he got better. 'Then I'll wear it,' he answered, 'that He may protect me during the remainder of my life.' "

Another Sister reports to her Superior: "At first we had great trouble about transportation, leaving home (St. Monica's) about four in the morning and getting back about nine p. m. In the intervening hours we were engaged constantly waiting on the sick and dying. I was assigned to the women's acute ward. This meant that death was anticipated for the patients in that ward. I was present at many, many deaths, and tried to help them turn their last thoughts to God. One case impressed me deeply. A Lutheran woman lay dying on a cot. Her little girl, a mere baby, lay very ill in the next cot. The mother became unconscious and for hours the child tugged at the white screen, which was placed around the dying bed, begging a word from her mother. The mother died and yet the baby called. A week or so later the little one was taken away to a home, but still questioning the apparent neglect of her mother. Many of the patients were Catholics, and appreciated the badges of the Sacred Heart which were given them. As usual, the Jews thought they were missing something, and some of them asked for a 'Red Ticket' too."

Another Sister tells of what appeared to be an interminable ride by trolley—an hour and thirty minutes from the Convent to the Home for the Indigent at Byberry.

The Sisters were not familiar with car routes, and had been told to inquire from the conductors how to reach the "Home for the Indigent". They were amused, perhaps a little humbled, to hear the instructions of one conductor to another as they changed trolleys: "These ladies for the Home of the Indignant".

The first experience of this same Sister after reaching the hospital was a scene of singular pathos, yet one of the not unusual occurrences during the epidemic. Shortly after the Sister's entrance into the ward an Italian woman died. By her side were her brother and her son, a boy of fifteen, who could not speak English. The Sister was moved to pity by the uncontrolled sobbing of the boy. As she knew that the body must be removed, she tried to offer some consolation. She then, through an interpreter, an Italian working on the place, learned that the boy's father lay at home dead, and that he had not a dollar in the world to meet the cost of burying the remains of his parents. "Finally we advised them to consult the Society of St. Vincent de Paul, and we felt that they would receive assistance."

In contrast to the above experience is one of the following day, told by the same Sister. "A very respectable colored woman was seriously ill, and I observed that the screen, which is usually put around the bed of the dying, was placed around her bed. By the side of the bed two other colored women were kneeling, and a tall man stood at the head of the bed. Seeing the weeping women kneeling and thinking that I might be of some service, I stepped close to them and asked, 'Are you Catholics?' 'No,' replied one of the women, 'but Helen thought she would like to receive Communion before she dies.' 'And is this your minister?' said I. 'Yes.' Turning to me, the minister then said that he thought Helen's head should be raised slightly while she swallowed the contents of a wine glass which he held. I gladly raised Helen's head, spoke a word or two

of consolation and went away, never thinking of a communion service.

"A few minutes later I met a Catholic nurse, who told me the details. The minister, on arriving at the hospital, had asked for wine. There was no wine. Brandy was then asked for. There was none to be found in the drug department. "But we have whiskey." He accepted the substitute, whiskey. "Now may I have a little bread?" he asked. It was found that there was no bread in the building. "But we have crackers and *Uneda* biscuits." These were accepted — crackers and whiskey, *materia apta* for Helen's last Communion. Instead of a stimulant, as the Sister thought, these were the sacramental elements, in the subjective and sincere faith of the participants, of the most sacred and divine rite in the heritage of Christian religion. Whatever the results, physiological or psychological, of the crackers and whiskey, Helen improved, and, when the Sister left the hospital, she was a promising convalescent."

Another Sister reports: "One man said to me: 'Sister, God must have sent me here to change my opinion of you Catholic ladies. I hated Catholics before this epidemic. Now I shall revere the name of the Catholic Sisterhoods, and defend them as my life. You good ladies came here to nurse us at the risk of your own lives, and I have learned my lesson. God bless you.'"

One of the Sisters reports this bit of revelation of the psychology of human nature, colored. "There was a rift in the clouds of sorrow at times," she says, "that we find amusing now, in the retrospect. A colored girl who was helping in the diet kitchen thought she missed two of the Sisters one night, and finally she asked, 'Where are your two little blue-eyed girls tonight? I sure hope they're not sick.' I told her that they were in another ward on duty. After considerable thought, she asked, 'Is it true that they have not been out after dark for six years?' 'Yes,' I re-

plied, 'and I have not been out after nightfall for twenty-five years.' She could find no words adequate to express her astonishment, but for days she repeated this choice bit of gossip to everyone who came in any way near her vicinity."

WOMEN'S HOSPITAL, FORTIETH AND PARRISH.

Two Sisters of the Immaculate Heart from St. Agatha's Convent served here on night duty, 7 p. m. to 7 a. m.

One of the Sisters writes: "We were inexperienced, but tried to follow out the doctor's orders. We watched carefully, and especially when we found a patient's chart marked *serious*. Each night we assisted at several deaths. After respiration ceased we prepared the bodies for the morgue. The month of October, 1918, numbers some of the most memorable and, I trust, some of the most meritorious days of my life."

Another Sister tells of her experience and impressions: "Leaving the Convent each evening about seven o'clock, we were on duty until seven next morning. I was appointed to a ward where the violent patients were cared for. It was a terrible sight to behold, I shudder to recall it; the poor victims, some delirious and screaming, others trying to sleep, and still others breathing their last. I was instructed to keep a close watch that no one got out of bed. There was one woman, who weighed over two hundred, who had to be carefully watched. She had made vain attempts to get away, and was now strapped to the bed. She was violently tearing the bedclothes. I remember how, after this woman died, I trembled when the nurse asked me to assist her in preparing the body for burial. I feared to show reluctance; I had no experience, but offered to do my best.

"Another evening, on reaching the ward I found a colored lady giving considerable trouble. Toward midnight her screams and shrieks in delirium were terrible. While I

assisted the nurse in strapping her to the bed, she attempted to strike me with a glass tumbler, and nearly tore the uniform off the nurse. She would have injured us both if we had not quickly overpowered her and strapped her securely to the bed.

"Each night was a repetition of the previous one—bathing the sick, distributing medicines, giving nourishment, preparing the dead for the morgue. This continued for two weeks, when at last the plague was under control, and we returned to our Convent with memories of an experience which will remain as long as we live."

PHOENIXVILLE HOSPITAL.

A Sister sent to Phoenixville for relief work from the Convent of the Sisters of the Immaculate Heart, Sacred Heart Parish, Philadelphia, gives her experience in part. She says that "most of the patients; in fact, as it appeared to us, all were foreigners: Italians, Poles, Slavs, Lithuanians. We could hardly understand a word they uttered. We learned later to know them by their first names, the last (family) name being usually too difficult to spell and impossible to pronounce. In many instances entire families were in the hospital. One case in particular, a family of seven, came under our notice. From the mother of this family came the pleading request every time we passed the bed: 'Sis', you getta my man; Sis', just a five min, me looka my man.' After vain attempts to quiet the fears of the poor sick woman, the Sisters, believing that they had located the 'man' wanted, a convalescent in the men's ward, had him brought to 'Rosie', who, with loud protests and gesticulations, gave evidence that he was not the 'man' in request, and renewed her pleading, 'Sis', just a five min, me looka my man'."

This same Sister gives an interesting description of the death of a young woman, a Slav of powerful frame. A

young man, who came to the hospital every day to act as interpreter, told her of her dangerous condition. "Immediately she began to sing very plaintively. We asked him what she was saying. He told us that she was begging God for mercy. We lighted the candle, and procuring holy water, we began to recite the prayers for the dying. As there was no crucifix at hand, I took mine from the chain and placed it in her hand. She pressed it to her lips very devoutly." She died repeating, after the Sisters, the beautiful aspiration, "My Jesus, mercy".

During the recitation of prayers for the dying, the Sister says, every other sound was hushed in the ward. The nurses marveled and expressed their surprise at the power of this simple act of religion to quiet the moaning and the constant appeals of the other sufferers in the ward.

One of the nurses, herself a "convalescent", remarked, when first she saw the Sisters without the "mask", how young they appeared; and she was impressed especially by one Sister's youthful appearance, whom she judged to be about twenty-one. That Sister is a jubilarian, twenty-five years professed in religion.

After conditions in the hospital were gotten well under control, the Philadelphia Sisters assisted their associates of the Phoenixville Community in the work of "district nursing" in a section of the town known as the Italian, or foreign settlement. Judging from the Sisters' vivid description of experiences here, these were foreigners not only to American customs and ways of life, but too often strangers to cleanliness and sanitary surroundings. Truly, most of us know little — perhaps, under ordinary conditions, care less — about how the rest of us live or exist.

"After two weeks of this experience," the Sister says, "we returned to our Convent, glad to have been able to do some little service for suffering humanity." They returned from the passing experience of public notice to the daily

routine of school work, the work of a life devoted to the training of the spirit, the minds and affections of other men's children, a work less prominent in the eye of the public, but of vital importance to the religion and morals of the growing generation, the support and security of social and civil life for the future.

POTTSVILLE—SISTERS I. H. M.

One of the Sisters, who had previously been doing district nursing in the parish of St. Francis de Sales, describes the call for help in Pottsville, the meeting of ten Sisters (this number was later increased to fourteen) at the station for the train which leaves Philadelphia 4:30 p. m., their arrival, and their welcome by the Sisters of St. Joseph at St. Patrick's Convent, Pottsville, October 10. The Sisters were so distributed as to have some of them on duty at each of the three hospitals during both shifts, night and day—7 a. m. to 7 p. m.

"That night" (Oct. 10), writes this Sister, "three other Sisters and myself were appointed for night duty. These were my hours on duty during my two week's stay in Pottsville. I shall never forget my first night's experience in the Armory Emergency Hospital, where there were on one floor about eighty men, and on the other about one hundred women. The hardest thing of all, especially for one who had never before witnessed death, was to see these strong men dying off one after the other. . . . It was remarkable that even the non-Catholics asked the Sisters to remain near them, and in their dying moments they would repeat the beautiful aspiration: 'My Jesus, mercy'."

SISTERS OF SAINT JOSEPH.

Relief Work of the Sisters of St. Joseph in "Emergency Hospitals", General Hospitals, and Institutions.

October 8. — Emergency Hospital, Number 3, Philopatrian, seems to hold the honor of having been the first to be

placed under the charge of the Sisters of St. Joseph. The charge was given by His Grace, the Most Reverend Archbishop, following many appeals for relief from city authorities, on the afternoon of October 8, the day before the meeting of Religious Superiors at the Archbishop's residence. On the morning of the ninth of October, 1411 Arch Street was still furnished for its purposes, as the home of the Philopatrian Club. At ten o'clock p. m. of the same day the furnishings of the Club House had been changed for the equipment of a modern hospital. Among the first patients received here were eighteen U. S. Army men belonging to Division 8, Motor Supply Train, from Baltimore. From the time of its opening, October 9, to its closing, October 30, 1918, fifty Sisters of St. Joseph served in this Emergency Hospital. This number includes "substitutes". The Sisters had orders to report the first symptoms of illness. Seven Sisters were sent from this "Emergency" to the Community Hospital in the Mother House at Chestnut Hill; one of them died. The Sister nurse, first nurse in charge, was taken to the Mother House ill after about a week's service, and was for many days at the very door of death.

One case of overcoming prejudices among the Army men deserves notice here. One of these men, a Catholic, seeing with satisfaction how comfortable his companions were made by the care of the Sisters, said to one of the Religious that he had had to endure much that was humiliating and an insult to religion from his fellows in camp. One of the chief points of controversy turned upon our Catholic Sisterhoods—a general impression among non-Catholics was that the Sisters are, at the very best, a useless ornament in human society. "We were all very sick men," the Catholic in uniform concluded, "when we came here. We had been lying around City Hall waiting to be taken in somewhere. When I saw that we struck the Sisters,

going round putting water-bottles and ice-bags to us, and bathing, and making everybody feel some ease from suffering, I could hardly wait till I got a chance to say: 'Hey, fellows, what good are they? When we get out of this, they will have nothing to say but what is good about the Sisters.' Another Army man, asked by one of the priests how the Sisters treated them, answered: "Fine; they treat us like our mothers." These soldiers were very evidently sincere in their expressions of gratitude when they left the hospital. Moreover, every man in the detachment, including non-Catholics, before leaving the hospital asked for and received a badge of the Sacred Heart, which they had seen given to Catholic patients. Some of the men during their illness edified the Sisters by perseverance in memorizing prayers and aspirations for the hour of death, which they requested to be taught, after observing the practice among their Catholic fellow-sufferers.

ST. COLUMBA'S EMERGENCY HOSPITAL.

This Emergency Hospital was opened "when the epidemic was at its height" in St. Columba's beautiful parish school, as authorized by the Archbishop. It was intended at first for the people of the parish only, but later all were admitted from other parishes, and all races and denominations.

Twelve Sisters of St. Joseph, teachers in the school, volunteered to care for the sick, though only one of these had had the advantage of any hospital training. One hundred cases of influenza were treated here, and there was not one death, though some were sent later to sanitariums to recuperate. Five doctors were in attendance, and they called it "The Banner Hospital" of the city. In one family the mother died (at her home?), leaving the father with nine children. The father, in gratitude for care given the children, told the Sisters that if he ever became a millionaire

he would leave half his wealth to them—a crude way, perhaps, of expressing real and sincere goodness of heart. However, the Sisters have decided to build no air convents on the promise. The nine kiddies will have a first claim.

The Sisters at St. Columba's went out also, when required, to care for the sick in private homes. Some of these cases of "district nursing" deserve notice as illustrating again the conditions of the afflicted and some symptoms of the disease.

One case is reported, in which "The Board of Health" had forbidden anyone to enter the house. The father and three children were brought to the hospital, leaving the mother's dead body to be attended to (at home). Sores and vermin called for the Sisters' immediate attention.

ST. PATRICK'S HOSPITAL—EMERGENCY, NUMBER 8.

The decision to turn over St. Patrick's Hall, 511 South 21st Street, for the use of an Emergency Hospital was reached about noon on October 9. Volunteers from the parish cleaned the building and fitted it for its new purpose in the service of humanity. At eleven o'clock a. m. on the following day, October 10, the first patient was admitted. Before midnight of that same day eighty patients had been received in St. Patrick's Emergency. Every section of the city was represented and all creeds and colors.

The nursing was in charge of three graduate nurses. The burden of the nursing was assumed by eighteen Sisters of St. Joseph from St. Patrick's School and other parishes. Seventeen students from the Seminary gave their services as "orderlies". The spiritual needs of patients were under the care of the clergy at St. Patrick's. One hundred and fifty-four cases were admitted during the eighteen days that the hospital was in operation—sixty in the women's ward, thirty-seven in the men's ward, and fifty-seven in the children's ward. There were thirty-four deaths; fifteen of

these occurred in less than twenty-four hours after admission. There were no deaths during the last nine days of the hospital's operation. Doctor Wilmer Krusen, Director of Public Health and Charities, from whose Report the above points are drawn, says: "We are justly proud of our low mortality."

A Sister who was "in the service" at St. Patrick's Emergency, recounting her experience and impressions, writes: "I saw conditions beyond the power of description. It is one thing to read or hear of suffering, quite another to behold it in reality. About the Hall were arranged cots, containing men, on the first floor, women and children on the second. Nearly every race and condition were there represented. The police brought in the cases just as they found them" — from the homes of the afflicted, off the street.

Among the patients cared for tenderly by the Sisters was a "Stone Man", who stated that he had been an industrious agent in distributing *The Menace* and anti-Catholic prints of the same stamp. After witnessing the unselfish devotedness evidenced in the work of the Sisters in this hospital, he proclaimed emphatically, with a bit of unconscious profanity, that he had done with such traffic; that for the future he had no common cause with anyone who would dare to speak against the Church or Catholic Sisterhoods, whose work he had now seen, whose character and practical charity were proven to him by facts in a way which no language of the vendors of "sensation", muck-rakers, enemies of religion, and strangers to human charity could ever disprove or counteract.

HOLMESBURG—EMERGENCY No. 1.

October ninth came a call from the acting secretary of the Archbishop, for help to be given at Emergency Hospital No. 1, Holmesburg, where the city authorities, appealing

to the Archbishop for aid and relief, said that conditions were appalling. In response to this call eight Sisters of St. Joseph from St. Anne's and seven from the Ascension were detailed for relief work at the Holmesburg Hospital. The Sisters made themselves generally useful in the work of caring for the sick. They washed the patients, combed their hair, took temperatures, pulse and respirations, made up beds, carried trays, swept the wards day and night from October ninth to October twenty-fifth. The nurse in charge says, writing to the superiors of the Sisters who gave their services: "It has meant a great deal to us to have the Sisters here to help us. They have done splendidly in the wards, and we are sorry to see them go. I do not know what we would have done without their help. I thank you for your splendid help and co-operation." A like letter was sent also to the Sisters of the Immaculate Heart and the Sisters of Notre Dame at Tacony.

One of the Sisters, writing to her superior, expresses what probably describes quite accurately the thought and the feeling of most of the generous volunteers. "When called to these new duties," she says, "for which few of the Sisters had any special training, there was a feeling of dread and apprehension, not of the contagion, but of fear lest inexperience and lack of training result in failure, and render our efforts ineffective." As usual, with good intentions, the Lord has taken care of results.

This Sister gives some valuable facts, impressions and personal experience, which help us to see conditions as they were, the attitude of city officials and the dispositions of the poor afflicted patients.

"Entering the next ward," she writes, "the Sisters were overwhelmed with pity and compassion at the sight of the sufferers. Many of them were so discolored as to seem black in the face. . . . The Sisters were assigned to different phases of work: some to take temperatures; others to

prepare ice caps and hot-water bags and refreshing drinks; others to prepare the diet, and others to give medicines. These definite assignments made the work more methodical and brought conditions under control. Patients were being brought in by the police and others in trucks, ambulances and wagons, and by nightfall the ward was nearly filled [probably October 9], and a number of extreme cases had died. There was [then] only one orderly in the place, and the dead often lay for some time waiting to be removed.

"At 6:30 p. m. the Sisters of St. Joseph gave place to the Sisters of the Immaculate Heart, who were on night duty.

"The shifts were twelve hours until October 18, at the earliest, when there was a meeting of the representatives of the Sisterhoods at Holmesburg advised by the Archbishop, to talk over the problem of shortening the hours of service to eight, making three shifts. The compiler has been unable to uncover the result of this meeting. Shorter hours would mean more Sisters to serve. This, in the face of numbers depleted by sickness in the various communities, was the real problem to be solved.

"On the second day the Sisters found that many of the first day's patients had died during the night. On this same day Doctor Krusen and several other physicians visited the hospital. The Doctor spoke to each Sister personally, and expressed his gratitude for their services, saying that the Archbishop had done much to lessen the spread of the epidemic by giving the Sisters permission to serve. On the third day a number of firemen came from the Holmesburg fire-house and gave the Sisters much-needed help. About the end of the second week the number of patients began to decrease, so that one of the nurses exclaimed: 'Sister, can you believe it, an hour has passed without the entrance of a new case'!

"With the exception of two Mexicans, all the patients were most eager to be waited on by the Sisters, and were

also very grateful to them. Even the Jews and Protestants would repeat, like little children, the prayers and aspirations suggested by the Sisters, who were, of course, careful not to obtrude on any patient prayers likely to be against his sentiments. . . . Nearly all the non-Catholics wished to have a badge of the Sacred Heart, and one Protestant said to a Sister that no amount of money would induce him to part with it."

MOUNT SINAI HOSPITAL.

October 13, at the request of the civil authorities, sent through His Grace, the Most Reverend Archbishop, eight Sisters went to Mount Sinai Hospital. One detail went early in the morning. When the second detachment arrived, the Superintendent said: "The Sisters are upstairs and working very hard. It's quite a change from the society ladies who were here last week."¹ After putting the nurse's garb over their habit, the Sisters went into the wards and to the private rooms. To their surprise, the Sisters found many of the nurses Catholics, and all were cordial and friendly. For two weeks, the Sisters attended the hospital all day; during that time they baptized two children and, by request, a woman. One of the nurses baptized a boy of twelve who desired it. The effect of the Sisters' presence in the wards was very noticeable. One nurse said: "The nurses were talking last evening about the Sisters, and saying that when they entered the wards everything became quiet. I did not believe it at first, but now I have seen it."

The Sisters took up all ordinary nurse's work. They helped all through the hospital, in the wards for both men

¹ Of the ladies along the Main Line the Compiler has been informed by Sisters who served in Bryn Mawr Emergency, that their earnest, sincere and effective hard work, in preparing vegetables and fruit for the kitchen, and arranging trays for the sick, was a source of encouragement and edification to the Sisters.

and women. During the first week about six patients died every day; in the second week the death rate was lower.

Waiting on one man, a Jew, the Sisters heard him softly humming the air of Catholic hymns, especially "Jesus, the All-beautiful". As he grew better, he wanted the Sisters to talk to him, and he told them he had been educated by the Christian Brothers in New York. A Sister suggested prayer to him. He answered that he felt sure God never intended him to be a Christian. However, when he was leaving the hospital, he said: "Sister, pray for me, and I in return will always ask the Great Jehovah to bless you for all you have done for us here." He told the Sisters that as he watched them going about through the ward, he thought of a story the Brothers had told the boys of a religious who had gone out to walk in the streets, intending thus to preach a lesson to people by his modesty and recollected demeanor.

For Jewish Hospital, see report of St. Mary's Academy, Sisters of St. Joseph.

ST. JOHN'S NURSERY—EMERGENCY HOSPITAL No. 4.

This hospital was opened October 9, at 3:30 p. m. At 9:30 there were nineteen patients, and October 11 it had forty patients. These all were children. Seven of them were baptized at the hospital. One child was brought by a Jewish father. As the Sister received it, she saw it was dying. She immediately baptized it and the poor father took the dead body away with him.

A Children's Hospital, a branch of St. John's Day Nursery, was opened at 1216 Vine Street. Here were received infants and children up to the age of seven. There was a strange medley of races and nationalities: Jews were numerous. Several Jewish babies were baptized who died. The little tots took great delight in blessing themselves and babbling aspirations.

THE CATHOLIC HOME—29TH AND ALLEGHENY AVE.

In the Catholic Home there were two hundred and fifty-nine cases of sick children. Six of these died of pneumonia. Five of the Sisters in charge of the children were also very sick. But Sisters from other houses were sent to the rescue, thus "saving the lives", the Superior says, "of many of the children".

The physician in charge of the Catholic Home was astonished, he said, at the way the Sister-teachers adapted themselves to the work of nursing and how exactly his orders were carried out. Sometimes he came at 1 a. m. to 3 a. m., yet always found these nurses on night duty. He said: "I am a Thirty-second Degree Mason, but I must say I have never seen such devotion as the Sisters lavish on these poor orphans."

VILLANOVA COLLEGE.

October 10 eight Sisters were detailed for relief work at Villanova College, where eight trained nurses were overworked attending to the sick in the Seminary (St. Mary's Hall) and Tolentine Academy, for boys under sixteen. Conditions in the College S. A. T. C. were then quite under control. In St. Mary's Hall there were fifty-three cases of influenza out of sixty-nine students and three priests resident in the building. Three students died—Albert Starr, a Deacon; John Dorgan, Professed; and Gilbert Klunk, Novice. All together seventy-five cases were treated in St. Mary's Hall, the junior students being brought over from the preparatory school for better convenience in nursing and attention.

A diet kitchen was established in St. Mary's Hall and the Sisters turned their attention and energy to every phase of "emergency" work — cooking, washing (in bath-tubs—there was no laundry in the building), cleaning rooms and corridors, and relieving the nurses in the care of the sick

night and day. There were eighteen beds in the community room; class rooms were filled, and cots set up in the reception halls and four cots in the vestibule.

The Sisters who served here were: two from Mt. St. Joseph's, Chestnut Hill, two from Our Mother of Consolation, Chestnut Hill, two from St. Charles' Church, Philadelphia, two from Our Mother of Sorrows, Philadelphia.

SISTERS OF MERCY.

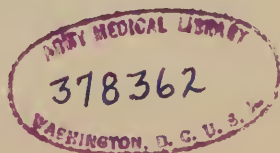
Misericordia Hospital was, of course, the chief care and burden of the Sisters of Mercy during the epidemic. As in all the other hospitals, it was necessary to call in outside help.

One hundred and forty-one cases of the influenza were admitted to Misericordia Hospital during the epidemic, from September 16 to November 10. Of these, twenty-two developed pneumonia; and of the one hundred and forty-one cases, there were thirty deaths. All the Sisters who could be spared from parish schools and the two academies were needed at the hospital. Nineteen of the Sisters of the Immaculate Heart from St. Gabriel's and the Catholic Home Bureau also assisted at the hospital during the early days of the epidemic, until new conditions demanded their aid in caring for the children at the Home Bureau and elsewhere.

The Sisters of Mercy have charge of six parish schools in the diocese. In all these parishes the Sisters nursed the sick and cared for the afflicted in private homes.

ST. MALACHY'S.

One case is reported where an old grandmother of eighty was trying to do the house work and care for a family of six — father, mother and four children, all very ill. The Sisters took charge of this house, supplying food and bed-clothes for the comfort of the sick, and succeeded in nursing all back to health but one child, who died.



Another case is given of a poor widowed mother and three children, ranging in age from two to six years. The Sisters found them living in one room. Conditions here were pitiable, a bed, a crib, a stove, a bureau, unwashed dishes and cans made up the furniture and adornment of this poor little home. All the patients were in bed wearing the clothing which they had on when taken sick, trying to keep warm. The poor mother was covered with a blanket badly worn, the children with an old coat. The Sisters cleaned and put the room in order, prepared the mother to receive the Sacraments, and cared for the family until all were on the way to recovery. In the meantime the diet and food for the sick were carried to them daily from the Convent.

ST. MARGARET'S, NARBETH.

In one home father and mother and four children were all sick. When the Sisters who were called to this house arrived, they found that one of the children, a girl of fourteen, had just died, after receiving the Sacraments. The body was awaiting burial, but the sick required first attention. The father was very sick. The Sisters nursed and cared for this family for two weeks. All, excepting the little girl, recovered, and the Sister has noted that the father is spiritually and morally a better man since this trial of sickness.

OUR LADY OF LOURDES.

A description is given of a poor family, French, just come from Canada. They could speak hardly a word of English. The Sisters found the mother and four children suffering from influenza. "The house was totally unfurnished." On a mattress placed on the floor lay a little baby with very little clothing. The Sister went out to neighbors and begged beds and linens, and after a few hours they had the little home fit at least for human habitation. All here recovered, and are very grateful to the Sisters.

From Misericordia Hospital comes a description of two pathetic cases. One in which the father and mother of a family of eight, ranging in age from three weeks to ten years, had both contracted the disease, with usual complications, pneumonia. They were brought into the hospital on a double stretcher. The mother died on the second day, just as the father was passing through his crisis. When he recovered consciousness there were eager questions about his wife. But her body was resting quietly in the grave long before the truth could be made known to him—and the children. The Catholic Home Bureau received many like these.

The other is the case of a young orphan girl of eighteen, a stenographer in one of our large corporations. She was far advanced in the disease when admitted and her little white bed was surrounded by a portable screen to shield her from the surrounding patients. During the night her delirium was frightful, and it became necessary to restrain both wrists and ankles. For three days and nights she hung between life and death, not remaining quiet for one minute. About half past two in the morning of the fourth day the Sister on night duty heard the most pitiful cry, and hastening over to the little sufferer just returned to consciousness, heard the heartrending question, "Sister, what did I ever do that they did this to me? Take them off, oh, Sister, won't you take them off?" Seeing that her mind was quite clear, and that her temperature had returned to normal, the Sister freed her from the bonds which shielded her from danger during delirium, and in a few days the little patient had fully recovered.

MOTHER OF GOOD COUNSEL, BRYN MAWR.

The Sisters at Bryn Mawr were called by local physicians and representatives of the "Red Cross" to serve in the Bryn Mawr Emergency in conjunction with the Sisters of

the Immaculate Heart, St. Katharine's, Wayne, and the Sisters of Mercy at Rosemont. The shifts were divided into two for the day, one at night, 8 a. m. to 1 p. m.; 1 p. m. to 7 p. m.; and the night vigil from 7 p. m. to 8 a. m. About one hundred cases of influenza were treated here. Twenty deaths out of this one hundred are reported. The most serious cases (usually of violent delirium) and the deaths were mainly of foreigners. The Sisters served two weeks in this Emergency. Two of the Sisters were called also for outside work, one at the Mater Misericordiae Academy, Merion, the other to care for the sick in private homes.

SISTERS OF NOTRE DAME DE NAMUR.

Fifteen of the Sisters of Notre Dame de Namur, from their Convent Academy, West Rittenhouse Square, served night and day at the Emergency established in the old "Medico-Chirurgical", Eighteenth and Cherry Streets, from October 10 to October 26. Ten of the Sisters were in attendance during the day shift, five at night. During the first two weeks the shifts were twelve hours; after that they were changed to eight hours. The first request for help came on the afternoon of October tenth. The Sisters were on duty that same night. The need of the Sisters' services was quite patent. Each ward, as described in the report of the Sisters, contained about fifty to fifty-five patients under the care of one trained nurse and one, sometimes two, Sisters. In addition to these were the doctors, senior medical students and orderlies. The doctors and nurses seemed very sincere in noting what they called the earnestness, fidelity and care of the Sisters' work, and the influence of their presence upon troublesome or intractable patients.

It was remarked that "the Sisters did not have to be told what was to be done. They saw what was needed, and did it quietly and promptly." There was a noticeable re-

spect and veneration for the habit and profession of religion among all, Catholics and non-Catholics, which remains with the Sisters one of the most consoling memories of the days of the epidemic.

Many letters were received by the Sisters, of acknowledgment and kind appreciation, from patients and friends of those who were under their care at the hospital.

Two of the Sisters contracted the disease, though the malady developed only in its milder form. They had fully recovered, and were back at regular school work when this report was made to the compiler, Dec. 7, 1918.

POTTSVILLE.

Three hospitals in Pottsville were served night and day, by eight Sisters of St. Joseph from St. Patrick's Convent, Pottsville, six Sisters of the same order from St. Mary's Convent, St. Clair, and ten Sisters of the Immaculate Heart (this number was later increased to fourteen) from Philadelphia. These hospitals were the Pottsville General Hospital, the Armory Emergency, and the Milliken Home Emergency. This latter is the residence of a wealthy family, and was turned over for the use of the influenza victims during the epidemic.

"At the Armory Emergency six Sisters of St. Joseph from St. Clair were on night duty (this appears to refer to a time earlier than the arrival of the relief corps of Sisters of the Immaculate Heart sent from Philadelphia, October 10). There were one hundred and twenty-five in this Emergency under the care of five doctors and five trained nurses. But about three-fourths of the patients were in a dying condition. Fifteen out of every twenty, the doctor said, would die. Fourteen men and two women died during the Sisters' first night in attendance. About one-half of those in the hospital were foreigners, and nearly all Catholics. Many had not received the Sacraments, and could not

speaking English. The Sisters sent for priests who could hear their Confessions. The Slavish and Lithuanian priests were sick in bed. However, the Sisters reached a Greek priest in New Philadelphia, who came, and prepared twenty men for death between the hours of 11 p. m. and 4 a. m. The Pottsville priests were marvels of self-sacrifice in their attendance. The "Red Cross" gave the Sisters a lunch at eleven o'clock, in order to enable them to receive Holy Communion in the morning before going to rest.

In caring for private families the Sisters found in one home a mother and seven children, all ill, who had been left without medical attendance or care for several days. The mother died, despite all the Sisters could do to save her, and the seven children, with many others left orphans under like conditions, were later placed in suitable Catholic homes.

One case is reported of the non-Catholic wife of a man (Catholic?). She was dying. None of her own relatives would go near her. The Sisters knelt beside her, making aspirations and Acts of Contrition which she repeated until she died. "Many, it is stated, died absolutely of starvation and want of care."

"Often the Sisters (in the hospitals) had to get the bodies ready for the morgue, to wrap them in blankets, and tag them, and then prepare the bed for another, half-dead, waiting for a place."

"As we entered the Armory," writes one Sister, "we saw a poor woman just breathing her last. Sister hurried to her side just in time to say 'My Jesus, mercy!'. She had not received the last Sacraments. After the Sisters entered on their duties, no Catholic, thank God, died without the Sacraments. The nurses would bring the Sisters word to see to the spiritual help of certain patients whose families had sent a special request that the Sisters be with them in their agony. The relatives in these cases could not come,

being ill or in attendance on the dead or dying in their own homes. Being short of help, the authorities sent to the Armory some men from the county jail. One of these came to Sister and said: 'Sister, please give me a rosary.' She gave it to him, also a medal of Our Blessed Mother, and pinned on him a Sacred Heart badge. He then said to her: 'Sister, my time will be up on December 1st, and when I come out I'm going to be a different man'."

Another Sister writes: "When volunteers were called for to serve in Milliken's Hospital, Pottsville, I went into the Chapel and offered my life and my work into our Lord's hands. We two started at 8 p. m. What sights and sounds met us as we entered that room where eighty-four patients were moaning and crying for help! There were about forty babies in one room, all crying and perfectly helpless, their ages ranging from six days to two and a half years. We began at once on our appointed work, and you may be sure none died without the Sacraments. All night long we were kept moving by appeals for 'water', 'ice', and other needful things, with only the wish that hands and feet could be multiplied. So many foreigners were among the sick, one pitied them all the more (because they could not make known their wants?). Some were so far gone that *worms were crawling out of their mouths*. One morning when I was combing a woman's hair, she coughed, and putting in her hand pulled out a worm that seemed to me a yard long; nor were worms the only kind of vermin crawling about. And the poor babies! One could not tell at first whether they were black or white: one woman refused her baby when it was taken to her, not recognizing it after it had been washed.

"All night long both men and women would call for the Sisters; 'just to be near me, Sister; then I can die happy'. One poor woman in her agony said: 'O Sister, tell me something about God and heaven, and hold my baby so I

can see it'. The baby was only six days old: she died gazing on it and repeating the Holy Name of Jesus.

"How many we prepared for death here, I could not tell you: both soul and body, for we had to wash them after death, tie up the chins, and close their eyes. One poor Syrian whom the men were carrying out as dead to the tent, turned over and said: '*I'm dead*'. In fright the men dropped the stretcher and ran away. Going back they found him really dead.

"One night a nurse came very kindly to us and said she would like to put some alcohol on our masks to make sure they were safe. She picked up a bottle on a table near by, and went to each Sister, moistening her mask. When she reached the last, Sister looked at the bottle, and found it marked: '*Madame Cecilia's Worm Remedy*'.

"A New York doctor who volunteered his services in these desperate conditions worked incessantly for fifty-six hours and then was himself a victim of the dread disease. He insisted that the Sisters attend him, because, he said, they were quiet and did exactly as the doctors told them. He grew worse, and called for the Sisters to pray with him. He repeated after Sister the acts of faith, hope, and contrition, and although a non-Catholic, he died pressing the Sacred Heart badge to his lips and saying, '*My Jesus, mercy*'. Many other non-Catholics in that hospital died showing like dispositions.

"All around us were struck and greatly edified at the way our Catholic people died, and at the self-sacrifice of the priests in assisting them. When the re-opening of the schools called us from the work, the Head Nurse urged us to remain.

"One poor Italian woman who had a beautiful voice used in her delirium to chant the Litanies, the '*Ave Maria*' and the '*Salve Regina*'.

"A Catholic nurse who became ill, and who was being prepared for death, was in the room with another nurse, a

Lutheran, and was somewhat alarmed about going to Confession so near her companion. We explained to the Lutheran, who kindly consented to put her hands over her ears and cover her head with a double blanket.

"We were told that a poor man was dying. We went to him and found a minister by his bed. The patient asked for a priest. A Sister then went to call the priest, but the minister said: 'There is no use in calling the priest. The man has been a drunkard, and it is too late now for him to turn to the Lord'. Sister replied: 'The priest was ordained for the sake of sinners, and our Lord has given him power to forgive all kinds of sin'. The priest came at 10 p. m. and administered the Last Sacraments.

"The trained nurses were especially kind in showing the Sisters, untrained as to nursing, what to do, and how to do it. One of the Sisters used to say jestingly: 'We can do everything now in the line of nursing, from attending to new-born babies to putting bodies into the coffin'.

"Several ladies, the wives of city officials, who came to see how matters were progressing and to render service, if possible, stayed by the Sisters as they were assisting the patients in their agony, and were greatly struck by the beauty and significance of the prayers said. Some even said that they would like to die so peaceful a death as those they saw, and would be glad to have the Sisters to assist them.

"One poor patient, a Protestant, was so violent that she had to be strapped in bed. The minister came to see her at once. The next day she was so weak, Sister spoke to her of death. She replied that she was suffering so much she was not afraid to die. Sister then spoke to her of God, and our Lord's sufferings and death, taught her aspirations and the Act of Contrition, which she repeated with great fervor. From that time until she died she never ceased saying: 'My Jesus, mercy', 'Forgive me my sins', 'Father, into Thy hands I commend my spirit', 'Lord Jesus, receive my soul'.

"One night two Sisters who were to go on night duty at the Armory were ill and the Superior would not let them go. Soon came a hurry call saying that the Sisters were needed. The Superior replied that they were ill and she feared to let them out that night. 'Oh, you must send some Sister,' the nurse replied. 'We can't get along without them; they are better here than the police'. Afterwards she explained that the Sisters did not act as policemen, but that when they came and went quietly and diligently to their work, other nurses were loth to be behind them.

"One poor patient begged the Sister to accept some money in return for their services. She told him the Sisters worked not for money, but for the love of God. Then he said very earnestly and sincerely: 'Sister, how do you get it?'"—the mystery of God's grace.

RELIEF WORK IN PRIVATE HOMES—SISTERS I. H. M.

ST. AGATHA'S, PHILADELPHIA, PA.

"On answering an urgent call in the parish, we found a sick mother and three sick babies lying around the parlor, crying for relief from their sufferings. They had been there for a week in this condition. On attempting to arrange a bed-room for them, we discovered upstairs alone the father in a dying condition, who told us that he had been an invalid for years. We arranged the little ones and their mother in fresh, clean beds, prepared nourishment for them, and soon they were on the way to recovery. The invalid father died.

"At the same time we were attending several homes in the neighborhood. At one house the mother, though not seriously ill, was utterly unable to attend to her little children, one a baby of four months. Each morning we stopped here, dressed the little ones and prepared a substantial breakfast for them and nourishment for the mother. After visiting a few others we returned to the little ones, who

were eagerly looking for dinner. Again, towards evening, we gave these babies their supper, arranged the mother's room for the night, undressed the children and put them to bed.

"In one of the other homes, on our round during that same week, there was a poor old lady without a soul to care for her; in another, a sick mother; in a third, a mother and three sick children. We did what we could for each, though we did not remain at any one place all day, as none of these were seriously ill. All gradually recovered.

Another home in St. Agatha's gave evidence of the utmost destitution. Following the directions given, the Sisters reached this place, but received no answer to their repeated knocking at the door; nor could they see the slightest sign of life around the place. Suspecting that all were victims of the influenza, the Sisters entered the house, where they found the most abject poverty. The father, mother, and three little ones were all in bed, helpless. The mother had received the Last Sacraments the night before; she realized that recovery for her was ordinarily impossible, and her distress at the thought of leaving her little ones was pitiable.

The Sisters here did their best to improve conditions; but the task was difficult, as the father, their only breadwinner, had been ill for several weeks, and there was practically nothing in the house. With money provided for the purpose, however, the Sisters procured sheets and necessary linens, good, warm clothing, and the necessary food and nourishment. "For eight days we worked with these patients from early morning until late at night; but, finally, a change came, and they all gradually grew stronger. Then we visited them for only a few hours each day, in order to wash them, arrange their beds, and leave them nourishing food. After another week, we had the happiness to see all on the sure road to recovery."

In the same neighborhood the Sisters found a poor old grandmother and two little children in extreme danger of death, while, in the same bed, lay the dead body of a beautiful little boy of five years. After removing the dead body and preparing it for burial, the Sisters devoted their attention to the sufferers, all of whom recovered.

“On our arrival at one of the homes reported by our pastor as requiring assistance, we found a mother and three little ones stricken with influenza, and two other little ones making the most of their unrestrained and unaccustomed liberty to do just as they pleased. At first, we did not know what to do; but we set to work. After arranging the bedrooms and giving all possible relief and comfort to the sick mother, we prepared some light nourishment, which she sadly needed, and prepared for the doctor's visit. Then we washed and dressed the little ones who were not ill, and, finally, proceeded to prepare dinner for them and for the father, who was at work. Dinner over, we gave a much-needed cleaning to the rooms downstairs in the intervals between tending to the sick. We had barely finished, when it was time to prepare supper. Then we put the little ones to bed and arranged the sufferers for the night. Before returning to our Convent we prepared medicines and nourishment for the father to administer during the night. Though this poor, good man had been working laboriously all day, he watched his loved ones every night until the danger was past. This routine continued for ten days, when the mother was able to manage for herself and we were called to more needy patients.

“Among these was a very young woman who had no one to care for her. The first day we cleaned and arranged her room, in fact, the whole house, while we were waiting for the priest to come to administer the Last Sacraments. During the week following we remained there all day, doing all the work of the house and cooking for her husband. She also recovered.”

Another Sister writes: "The first house we entered was certainly a scene of distress. Lying on a couch were a mother and two small children; in another corner, on the floor, were two a little older. In the adjoining room the father was dying; on a bench, in the same apartment, lay a young man utterly incapable of the least movement. The only one to assist these poor victims was a little girl of ten years. As quickly as possible we arranged the several poor beds upstairs, procured fresh linens and sheets for them from the Convent, and made the sufferers as comfortable as could be expected. The mother seemed to derive her greatest consolation from the fact that the children and her husband were being cared for by the Sisters. After about two weeks all recovered except the father, whom God called to his reward."

Another family in the same parish presents a scene much the same. The mother and three little children in one room; the mother's aunt, a very old lady, in another—all victims of the disease. The father of the little ones was doing his poor best to assist the sufferers; but his efforts, he said, seemed fruitless. The Sisters here realized, as in many cases, that the first necessity was cleanliness and fresh air. These attended to, they administered the medicines as prescribed by the doctor, and then prepared nourishment. After four or five days of care and attention in this home, the patients were fairly convalescent, and the Sisters directed their attention to the more needy.

Passing by another house, on their errands of mercy, the Sisters noticed one dwelling apparently closed. They discovered, too, that the doors were locked. After inquiry, the Sisters procured the key from the neighbors, and went in. On the second floor lay a poor man, his wife, and child, all victims of the disease, helpless and starving, though they were far from poverty. For almost a week the Sisters remained here from early morning until late at night; then

after preparing nourishment and medicines, they locked the doors and confided the key to the neighbors until next morning. All these patients recovered.

ANNUNCIATION.

All the Sisters but one here were victims of the influenza in serious form, so that one only served as district nurse to several Italian families in the parish. This one later went to the Emergency Hospital at Pottsville.

Two of the convalescents of this Convent also later attended the children at the Home Bureau, 1702 Summer Street.

ST. ANTHONY'S, PHILADELPHIA.

Many families, especially the very poor, were visited by the Sisters from St. Anthony's Convent; but in nearly every case the patients were removed to emergency hospitals.

One case, however, deserves mention. A woman in extreme poverty sent for aid to the Convent. She even depended on the Sisters for the barest necessities: there was no wash-basin except the dish-pan, which served all purposes; no food of any kind was in the house. For two days the Sisters cared for this poor soul, who, though not dangerously ill (and, therefore, unable to obtain admission to a hospital), was absolutely helpless. On Saturday evening, when the Sisters were leaving, the husband told them not to return on Sunday, as he would stay at home to care for his wife. Trusting him implicitly, they obeyed. As they were nearing the house early on Monday morning, the neighbors came crying and asking them to get the priest, as the man was dying. They sent for the priest, but when they entered the sick room they found the man, not dying, but drunk. The Sisters' services were no longer required on this case.

ST. CLEMENT'S, PASCHALVILLE.

A Sister, who had been sent to Pottsville for relief work, gives her experience :

" In one little home near Pottsville I discovered a young man dying, who had neglected his religious duties for ten years. Upon questioning, I discovered that he remembered no prayer but the ' Hail Mary ', though he joyfully consented to receive the Last Sacraments. After receiving the Sacraments, placing a lighted candle in his hand, I assisted him to make his thanksgiving. Very reverently he repeated each aspiration after me, and just as I was saying ' Jesus, Mary, and Joseph, I give you my heart and soul and my life ', he passed peacefully away. No one, not even the physician, had the least notion that death was imminent. Surely, our Mother takes care of her own !"

ST. EDMOND'S, PHILADELPHIA.

" My first experience in nursing was with two of our own Sisters, who had very severe attacks of influenza. They were recovering, when a very urgent call for help came to the Convent, and we hastened on our errand of mercy.

" We found six victims in this one home. A young man was making feeble efforts to attend to his sister and aunt ; his father had just left a sick bed to care for a child of two years and a baby, who was going to the Children's Hospital. The doctor ordered both brother and father to bed, as both were running a very high temperature. It was three o'clock in the afternoon when we arrived at this home, so we 'phoned for permission to remain with the poor sufferers during the night. One of the patients was delirious ; another, a victim of double pneumonia. About midnight the double pneumonia patient became very delirious, and wanted to leave her bed. However, whenever Sister or myself approached her, she grew quiet ; even in her delirium she realized the presence of the Sisters, and she kept speaking of St. Paul's

and St. Thomas's, where she had attended school. The Sisters had been admonished by the doctor of the approaching crisis in the pneumonia case. "About midnight," the Sister writes, "we noted a change. We feared to alarm the other members of the family. Suddenly, unexpectedly, the delirium ceased; she grew calm; the temperature gradually lowered to normal; and, in a few moments, she fell into a sleep as peaceful as an infant's."

"For four nights and days following we watched continually in this home an average of nineteen hours each day, returning to our Convent about 11 a. m. each morning, and resting there until 3 p. m., when we felt sufficiently refreshed to renew our vigil about 4 p. m. for the next night. About the fifth night, however, we decided to watch alternately two hours at a time, one resting while the other kept vigil. This "rest" consisted in sitting in the parlor, a little back from the open window, which afforded a moving panorama of doctors' machines, ambulances from St. Agnes' Hospital, patrols, and funerals. One of the funerals was just a casket placed across the front of an automobile.

"One night a neighbor came pleading for us to go to a nearby house, where the mother and five children had been stricken and no one, not even near relatives, would go to them. Neither Sister nor I could go then, as our patients were all still in a serious condition; but we promised to have a Sister there from the Convent at daybreak. This poor woman was overjoyed when the Sister came in the morning, and she told us later on that she had hesitated long before asking, as she was not of our faith.

"During all this period of anxiety we were unable to leave our patients to assist at even a private Mass in our Convent Chapel, or to receive Holy Communion, except on Sunday. However, we certainly made some good meditations during these long nights. We remained in this place fourteen nights in all; but the labor and anxiety were rendered easier

by the simple confidence, gratitude, and humble kindness of these good people. All finally recovered."

ST. FRANCIS XAVIER'S, PHILADELPHIA.

The Sisters at St. Francis Xavier's suffered very severely from the ravages of the epidemic. Twice they endured the shock of death, which claimed two of the Sisters during the month of October, though one only, Sister Florentinus, was a victim of influenza. Ten others of the community were very ill with influenza. Five of the Sisters, however, went out to the homes in the parish, nursed the sick and assisted the afflicted when they could be spared by their sick associates in the Convent.

ST. GABRIEL'S, PHILADELPHIA.

In St. Gabriel's parish the disease was very prevalent, so that the Sisters went from house to house, seeking out those who were in direst need, not remaining permanently unless there was no one to care for an urgent case, but offering assistance where it was most needed in the form of nourishment, cleaning and arranging the sick-room, bathing the sufferers and administering medicines as prescribed. The following is an example of a typical day:

"First we found a lady who was very low. She was alone and could not get a doctor. We stopped a doctor whom we knew in the neighborhood, who could not come then, but called a little later.

"On our way to the next house we met a woman, who pleaded with us to go with her. On entering the home which she pointed out to us we found a poor man whom one of us had taught as a boy in school. His was the saddest case we met. He was helpless with the disease. His two darling little children were playing on the floor, and he had just received word that his wife had died at St. Agnes' Hospital. We remained with him till the body was brought

home, assisting him all we could, then we left him alone with his babies and the body of their dead mother. Each time we visited him we found him more resigned to the loss of his girl-wife, and most faithful in having the Holy Sacrifice of the Mass offered for her soul."

These Sisters next visited a home where the father and mother were both in bed, and their little girl, about three years old, playing outside all unconscious of sorrow or care. They judged it necessary to have the mother removed to a hospital, but every application met with the same reply: "No room". Finally they decided to remain with the sufferers all night, but about nine o'clock the ambulance came for them, and both were removed to an emergency hospital. "We kept the little girl at the Convent until the mother recovered."

Just outside the parish limits the Sisters one day came upon a very pathetic scene. Six little children stood weeping outside a house waiting to bid farewell to their dear father, whose body was being prepared for burial, though no one could be found to dig the grave. After offering some little consolation, the Sisters passed on to another house. Returning a few hours later, they met the six children again, and the eldest, a girl of twelve, between sobs explained that as soon as their father's body had been removed, the mother was found dead upstairs. The Sisters had these children taken to the Catholic Home Bureau until relatives could be found to care for them.

A very sad case was that of a whole family stricken—mother, seven children, and no nurse but the father, who also was seriously ill. When the Sisters entered this home the mother had just died, leaving a baby ten days old. The father, a picture of distress, cared not whether he lived or died. A kind neighbor, whose own girl was lying dead, relieved the Sisters of the care of the infant. After a week all were convalescing, except the baby, which later died.

HOLY NAME, PHILADELPHIA.

“On Friday afternoon, October tenth, our Pastor requested the services of two Sisters for a family in the parish where there was great distress. We found the house on a very narrow back street, and the poor people were truly to be pitied and greatly in need of help.

In the parlor were the dead bodies of the married son and his wife who had died a few days previously. A daughter was dying in an adjoining room, alone, while her mother was seriously ill upstairs. The only attendant they had was the father, who was too sick to realize what he was doing.

As both mother and daughter were in extreme danger, we sent for the priest to administer the Last Sacraments; in the interval, we made all possible preparations, bathed the patients, and attempted to give the rooms at least an appearance of respectability.

Both mother and daughter received the Sacraments, but there was no improvement in the condition of either. Late that night a woman from the neighborhood came and offered to take our places while we returned to the convent for a few hours' rest.

When we returned to our patients early next morning we found that the poor father, who had been acting as nurse until 4 p. m. the day before, had been anointed about midnight, and he was in a very precarious condition. We made arrangements for the burial of the son and his wife that day, ministering all the while to the three whom we thought to be dying. Next day my Sister companion had contracted the disease, and as all the other Sisters were out on cases, I felt it my duty to remain alone at this poor home. By this time the mother was sinking rapidly, the doctor gave her only a few hours to live; we continued to pray until her soul finally passed away. The father and daughter gradually recovered, and they have since shown evidence of better dispositions by regular attendance to their religious

duties, though previous to the epidemic the neighbors did not even know that they were Catholics.

Late one Saturday afternoon a call came from a poor colored family in the parish. The Sisters found a mother and two boys seriously ill, and starving. They said that they had had no nourishment of any sort for over a week. The Sisters at first saw no other sign of life around the house, but soon the weak voice of another victim called them upstairs. The first requisite in this house was to prepare some liquid diet, for they could take no solid food. Then the house had to be thoroughly cleaned, the patients had to have their faces washed, the beds had to be arranged and the rooms aired. The Sisters continued to care for these colored people for over a week, when they had improved sufficiently to help themselves.

The next care confided to these Sisters was a doctor's family, and, needless to say, the circumstances were quite different. Here, too, all were afflicted, even the housemaids, and no nurses could be had. After a few days, however, all were convalescent.

In another home, the mother was dying, the daughter seriously ill, and the father's body had been lying in the parlor for a week, awaiting burial. In many homes in this district the Sisters not only nursed the sick, but cooked, cleaned the house, and washed as well. In addition, they visited many homes to comfort those bereaved, and to assist the dying with prayers.

Later, assistance was requested at the Catholic Home Bureau and these same two Sisters helped there with the babies till school reopened.

INCARNATION, OLNEY, PHILADELPHIA.

Very valuable service was rendered to the Sisters here by a good gentleman, a non-Catholic, who came every morning to take the Sisters to the different homes where their atten-

tion was requested. Another gentleman, also a non-Catholic, came faithfully each evening at 6:15 p. m. to take the Sisters who were serving there, to the Emergency Hospital at Holmesburg, where they were due at 7 p. m., and every morning when they came off duty at 7 a. m. he was waiting to take them back to their convent. He was never one minute late either morning or evening, though these trips must have entailed great personal sacrifice, since his business hours usually were from nine to four.

The first necessity in nearly every home in this district seemed to be fresh air and God's own sunlight, though in many cases this was not obtained by the Sisters without much coaxing, and even some altercation. In one home where mother and father were desperately ill, two little ones were found trying to build a fire to get something to eat, and warm themselves. Here, after three days a nurse was obtained.

On answering another urgent request to attend one of our little school-girls, we found, to our dismay, not a little girl, but an old lady of the same name, who stood mumbling something utterly unintelligible to us. Finally we made out: "Yes, them are . . . up here . . . putty much sick." Instead of the little girl whom we were seeking we discovered the little girl's sister-in-law, a non-Catholic, and her brother, a fallen-away Catholic. Here, too, was much to be done, and after sending a messenger for another Sister to find the little girl, we remained to nurse these victims. After following the doctor's directions for several days, we had both on the safe way to recovery.

When two of our Sisters went to a house in Olney, where assistance had been required, the colored servant who opened the door left them in dismay and fled to the mistress of the house. While waiting patiently on the doorstep for admission the Sisters overheard the following dialogue:

"Missi, who am dem ladies downstairs?" "Why, they are the Sisters from the Convent, Delia." To which the

reply came in utmost scorn: "Sisters! Dem aint no Sisters down dere. Dem is sure nuff German spies, and dis nigger leaves dis house de minit dey comes in." After many explanations from the good lady (a non-Catholic), who was too ill to leave her bed, Delia was finally persuaded to grant admission to the suspected "spies". After a short hour, she admitted grudgingly: "Well, I jedge dey is 'Nited States citizens, all right."

From another colored servant in the same district came the surprised remark: "Who'd ever think dem der Sistahs could wash and clean and do sech cooking?"

In one home the only one free from the dread disease was an infant of nine months, whom the Sisters found, seated on the floor, regaling himself with oranges and candy galore. Surely an unusual diet for a baby. Mother, father, and four little ones in this home were victims of influenza. One little boy, running a temperature of $103\frac{8}{10}$, cried loudly, "Bad lady! bad lady!" whenever the Sisters attempted to approach him. After a good alcohol bath, and some nourishing broth, however, his melody changed to "Dood lady! dood lady!". This he continued incessantly in a sort of semi-delirium until he fell into a soothing sleep. All these patients, non-Catholics, recovered, and evinced sincere gratitude to the Sisters.

The horror in which some of the sufferers held fresh air and sunlight may be imagined by the fact that in one home the Sisters had to tell the patients (who, fortunately, in this instance were Catholics) that the Archbishop had issued orders that windows be opened wide. One poor woman here had on four coats and three sweaters! She was well covered in bed, besides. The Sisters discovered, moreover, that she was physically well, but suffered from a very vivid imagination. She was sure of this, however, and it was proving quite as serious as the reality. After getting her to take a walk in the fresh air, the Sisters cleaned and ar-

ranged the house, which had been sadly neglected, and prepared a meal for the poor husband, who had had nothing substantial for several days. This case was later turned over to a district nurse.

In many cases the Sisters found that patients were suffering more from starvation and neglect than from influenza.

MOST BLESSED SACRAMENT, PHILADELPHIA.

One family to which we were called early during the epidemic was in great distress. The mother of four little boys, a victim of the dread disease, was suffering intensely from an abscess in the ear. Her husband had remained at home until his pecuniary circumstances became such that return to work was imperative. As he was a non-Catholic, he came, as a last desperate resource, to the Sisters for help.

During the first few days we found plenty to do, on account of the neglected condition of the house, but nothing seemed to relieve the suffering of the poor mother. One day we begged her to pin a Sacred Heart badge on her pillow; she consented. That night the abscess broke. Relief was then instantaneous. From that time her entire physical condition improved, and each day when we arranged her hair and dressed the sore ear she begged us to replace the badge. Both she and the little ones became quite attached to the Sisters.

In the same neighborhood we discovered an anxious mother, heart-broken, keeping watch beside her only son, who had become delirious shortly after having received the Last Sacraments. He had been an exemplary youth, and now he was pleading earnestly with his mother to allow him to become a nun, and begging her to tell him how long it would take. We seemed to calm him, so we remained until late that night, whispering ejaculations whenever we discerned some ray of consciousness. When we returned the next day we found that he had died a very peaceful death.

We were called out late one evening to the home of a Polish family in the parish, where a mother, father, and five little children were tossing with fever, and crying for food; all were seriously ill, and the neighbors were afraid to enter or offer any assistance. They could speak only a little English, and when we entered the mother sobbed loudly, "Oh, Sisters dear, I knew God would not forget us! Look, my dear little baby!". Going over to the child, I saw it was dead.

The condition of the father was most serious; so, after pinning Sacred Heart badges on all, we sent a messenger for the priest to administer the Last Sacraments. He made three visits to that poor home during the night, fearing that the man would die before the morning. Placing all our trust in the Sacred Heart, we watched and ministered to these poor sufferers continually during that long night, and our confidence was rewarded. When the non-Catholic doctor arrived next day, he was pleased with the improvement of all; but the man said to him, "You no cure me; my Church make me better".

We spent two weeks with this poor, neglected family, and then, when all were able to be out of bed, we found a new field for mercy among the sufferers in the mining districts around Pottsville.

One day a poor man came to the convent in his auto, begging for assistance. Though he had wealth at his command, he was unable to get a nurse for his dying wife and child, an infant of a few months. Here the Sisters remained during the first night; afterwards one stayed all day, and another Sister came during the night. After about a week's care, both patients were pronounced out of danger, and these Sisters also were called to relief work in Pottsville.

ST. PAUL'S, PHILADELPHIA.

Most of the Sisters of this Mission (thirty-four in all) were assigned to duty in the hospitals at Holmesburg and at Phoenixville; about ten, however, devoted their services to the poor Italians in the immediate vicinity of St. Paul's. Many of these sufferers were unable to speak English.

One Sister says: "Our first experience was with a family of Italians. On entering the house, we found a bed all pulled apart, the bed linens scattered over the floor, and everything in the room awry. After asking many questions, we gleaned from the broken English of their replies that the mother had been buried just that morning. Eight children, ranking in age from 18 months to 13 years, remained. They were in the adjoining room, which contained little else than four beds, two children in each, all seemingly stricken with influenza. Shortly after the father returned from the mother's funeral in desperation; he told us that for no amount of money could he secure a nurse for the little ones. Not understanding English very well, he was incredulous when we finally made him understand we would care for his children."

First, these good Sisters made up the bed in the room from which the mother had been taken, then they scrubbed the floor—a sanitary measure very much needed. Then the children were washed, given clean clothing and transferred to the larger bed, while the other room was thoroughly cleaned. The two younger children meanwhile shared the cradle. When they were given nourishment, the little lad of two years smiled brightly, and after many questions it was discovered that he had no other ailment than "cutting teeth". Of course he was immediately removed from the others. The little lad had been hungry only and the nourishment revived him.

After about a week's care and nursing all these little ones had recovered, and the father was so impressed that he re-

turned to the Sacraments which he had neglected for years. He said he had absolutely forgotten God and His Church, but when he saw the Sisters enter his home to do gratuitously what others would not do for money, he began to wonder why they did so, and his meditation on this led him back to God.

In another home in the Italian district a father was caring for a sick wife. In bed with her was an infant, a child about a year older lay in a crib nearby, and in the adjoining room three other little ones occupied one bed—all six victims of influenza. Here, too, the Sisters found ample scope for their charity, also evidence of sincere gratitude. The poor foreigners, who could hardly speak a word of English, expressed their sense of sincere thankfulness in the livelier language of Italian gesticulation.

At the request of a business man of the same district, the Sisters visited a house where another father was tending to five motherless children. Here the greatest poverty was evident, but through the generosity of their kind benefactor, the Sisters were able to procure a physician, also to purchase such food, fuel and clothing as were necessary. These little ones were entrusted entirely to the care of the Sisters while their father was away at work, and later, when they were convalescing, it was amusing to find them sending over to the Convent (without their father's knowledge) to tell the Sisters that they were hungry and "Please send over something to eat!". The baby boy had an extremely high fever for some days, and when it began to abate the incredulous father knelt all of one day by the bedside, fearing that death was imminent. All in this house recovered.

"In another tenement we found a mother and three sick children. The mother, though not ill herself, was absolutely helpless in the question of caring for the suffering little ones. We squeezed an orange which we found lying on one of the beds, and gave the juice to the two little girls.

When the mother saw how the children brightened by this little refreshment she asked, through an interpreter whom we had brought with us, what she should do for the baby who was just gasping for breath. We feared that even a teaspoonful of liquid would choke the little one, so we instructed the poor woman how to accustom the child's throat gradually to it by first moistening its lips. The look of gratitude we received in return from that poor woman who could not speak one word of English more than repaid us for any little inconvenience we experienced during that day. After several visits to this poor home, the mother began to understand how to care for the little victims, and soon all were on the way to recovery."

In one place a delirious patient was found gazing intently from the window. Sister asked, in order to rouse him, "Are you looking for someone or something?" "Oh, no," came the reply, "I'm just watching the sunset." It was then between 8 and 9 p. m.

Another poor laborer thought he was in his shop, and insisted that Sister turn the horses' heads the other way. Evidently he mistook her for his assistant, for when, disregarding his injunction, she continued arranging his room, he called out, "That spoils you, George".

SACRED HEART, PHILADELPHIA.

In this district the Sisters have been subjected to all sorts of indignities for many years. They could scarcely leave the convent without encountering Jews, who openly insulted them; even the very children spat at them, threw mud at them, or (what was much more deplorable) called aloud such epithets as "Jesus-girls".

From one of the Sisters we learn that the work of the Sisters in the homes of these poor unbelieving Jews, during the epidemic, has been productive of a marked change of sentiment and outward demeanor. The Sisters unselfishly

visited these poor people, and voluntarily nursed those who required assistance. At first the Jews were incredulous; later they received the Sisters in wondering gratitude. As a result, those people who formerly despised openly the habit of the Religious, now as openly manifest towards it marks of reverence and respect.

A pathetic incident, the result of a mixed marriage, comes from the same district. A father and two children, Catholics, a mother and her sister, non-Catholics and very strongly prejudiced against everything Catholic, were all victims of the influenza, with no one to care for them. The Sisters took charge of this home. Every evening the Sisters at the request of the father would recite the Rosary and Litany of Our Blessed Mother for the sick and dying. One evening after the prayers had been said, the little girl called, "Daddy, won't you say an extra prayer for your own little girl? She is so sick." The mother looked up sadly, and asked, "Katharine dear, why don't you ask mother to pray for you, too?" To which the little one replied, "But, mother, you don't pray like daddy and brother and *me*". The mother surely had food for thought, and later on she asked the Sisters for Catholic books to read. Since her recovery she goes to Mass every Sunday, and the husband is hopeful that soon she will enter the true fold. Her sister, too, though not convinced, has been very much softened by her association with the Sisters, and now is careful to show them every outward courtesy and respect.

ST. THOMAS AQUINAS, PHILADELPHIA.

Very few of the private homes in this district required the attention of the Sisters, as most of the victims of influenza were removed to the emergency hospitals on South Broad Street. Several calls, however, were answered.

In one poor home the Sisters found a mother and six small children, Italians, afflicted with the dread disease. The

father, who had been attending them for nine days, alone, seemed helpless in his grief, for the doctor had just told him that one of the children, a dear little girl, had only an hour to live.

Here the Sisters bathed the mother and children, cleaned their rooms, prepared nourishing broths, and administered the medicines as the doctor had directed. All during the night they kept watch in this poor home. The next day, finding the patients somewhat improved, the Sisters returned to their convent for a brief rest. For several days, during which the patients all, except the little girl, gradually improved, the Sisters occupied their "leisure moments" in cleaning the house and doing a very large wash that had been accumulating for several weeks.

TRANSFIGURATION, PHILADELPHIA.

One of the Sisters writes: "On Monday, October 14th, at the request of Father Fitzmaurice of Frankford, we visited a Jew on Pine Street. His wife was most respectful, and told us in all confidence that she had sent for the Sisters because she was sure 'such good ladies would make her husband better'. The poor man was beyond the reach of earthly assistance, however, and he died soon after our arrival."

During the early days of the epidemic a man called at the convent to ask for one of the Sisters to go to a young girl who was dying. The gentleman was not of our faith, but he had been sent by the priest to tell us that the girl was alone among non-Catholics. The poor child did not realize that death was near; so after preparing her for the Sacraments, we sent for the priest, and got all in readiness for the visit of the Divine Guest. She did not linger long after receiving the Sacraments. We continued praying with her until the end, and the non-Catholics with whom she lived did all in their power to make us feel comfortable, and to

render the last moments of their young friend peaceful. Her death seemed to have made a very deep impression on all who were present at the scene, to them so unusual.

ST. VERONICA'S, PHILADELPHIA.

Late one Sunday evening two of the Sisters were hurried to a house on Second Street where a sick mother, a dying father and four very sick children were in sad need of care. The mother, though in a serious condition, was making an effort to attend to the others. They had called on the Red Cross for assistance, in vain.

The most urgent need was to prepare both husband and wife for the Last Sacraments, and to send a messenger for the priest, who came immediately. "All night we waited on them and tried to make them as comfortable as possible in the midst of their utter destitution. When morning dawned, realizing their serious condition, we at once determined to have them admitted to one of the hospitals, as their poor home was in such a condition as to make it absolutely impossible for us to give them proper care, and the neighborhood was one of the worst in the city. Every Emergency to which we applied was crowded, so we continued our work with them unremittingly until Wednesday night at 10 o'clock (72 hours at least) when a patrol came and removed the father and children to the Emergency on Arch Street; later it returned to take the mother to the Municipal Hospital, where, after a few days' suffering, she died a peaceful, happy death. Father and babies later recovered."

Another Sister from St. Veronica's tells of an encounter with a young man of the parish, then in one of the emergency hospitals. He had not been to the Sacraments for seven years, and begged as a great favor that Sister bring him a priest, promising to grant her any favor she would ask in return. The priest soon reconciled this strayed

sheep, and also his wife, who was in the women's ward downstairs. This man has not forgotten his promise to the Sister, who begged as her reward that he attend Mass and the Sacraments regularly. Sister has seen this man attending Holy Mass regularly ever since, often even on days not of obligation.

ST. KATHARINE'S, WAYNE.

The first call of the Sisters at St. Katharine's was to relieve conditions in the Italian colony. These poor people were terrified by the symptoms which they noted in their sick; and the district nurse (a non-Catholic), in her appeal to the Sisters, told them in despair that there was no response to treatment, no control of the spreading malady, due partly to the fright of the foreigners, partly to their misunderstanding of the orders and directions of doctors and nurses.

The Sisters began their work in this foreign district October 10. They first made a tour of inspection to find out who was sick and what was needed. Their report of conditions says "worse than we anticipated". In one home the Sisters found eight victims in bed, and a little girl eight years old the only nurse, housekeeper and cook. Luckily she had had little to do in the line of cooking, as the patients were, as they thought, carrying out the doctor's orders and had taken absolutely no nourishment for several days. They were starving, and as symptoms were not serious, the Sisters countermanded the doctor's orders, real or imaginary, ordered nourishment, prepared it themselves in a strangely un-American kitchen, and soon had the victims free of one peril at least.

The Sisters gave strict orders for cleanliness and the taking of medicines as the doctors prescribed. There was a general "clean up", sweeping, dusting, scrubbing, and a fair promise of normal sanitary conditions. Bed linens

were brought out and put to use which apparently had been serving as heirlooms in the family or ornaments for state occasions. In one home three different doctors had left prescriptions. Following the Sisters' orders literally, the three drugs were given to the victims, one dose of each every third hour, with apparently no harmful results.

In many homes the people, even the children, were in bed wearing their working clothes and street apparel. They had not "the proper garments", the Sister reports, and generally no bed linens. One man was in bed wearing an overcoat and a fur cap down over his ears, with all available bed covers piled on. He was armored against the germ, but had not succeeded in shutting out the disease. In some cases there was no food in the house. The Sisters sent out for it, then prepared it and fed the people until they were able to do for themselves.

"We were welcomed," reports the Sister, "in every house, with only one exception. In this one home we inquired at the door if they had any sick. The father informed us that they had five in bed upstairs, but they did not need our help, as their patrons (the man was a pervert from the Faith) had sent a nurse, and they were properly cared for." Sadly the Sister adds, "two of these children died at the end of the week". Out of the thirty-eight cases attended by the Sisters, there were only two deaths.

Every morning as the Sisters appeared on the Avenue they were met by troops of kiddies eager for the honor of a visit from The Sisters, and each clan ready to guide them to its own particular tenement.

After ten days of this nursing, cleaning and cooking, the colony was getting back to normal life and native diet, and the Sisters were free to give more time and help to the Emergency Hospitals at Bryn Mawr, Paoli, and Wayne, where six Sisters served until October 31. In Bryn Mawr they worked in conjunction with the Sisters of Mercy from

Bryn Mawr and Rosemont, taking charge of the afternoon day shift. In Paoli they had the day shift. In Wayne the night shift, 7 p. m. to 7 a. m.

SISTERS OF ST. JOSEPH—WORK IN PRIVATE HOMES.

ST. ANNE'S.

Eighteen of the Sisters from St. Anne's served in Emergency Hospitals, nine in No. 1, Holmesburg, October 10th to 25th, and nine in No. 3, Philopatrian, October 10th to 29th. Besides the work in the hospitals, the Sisters were called by the priests of the parish to visit people stricken in their homes.

In one home the Sisters found the mother dead and a daughter very ill lying beside her. Downstairs, the son lay on a couch; he, too was ill, but had to get out of bed when his mother was taken sick.

At another home the mother of a family was in a serious condition. These poor people had not even a mattress. The father said he could not get one, so the Sisters ordered one for him, also a change of linen. The Sisters cleaned the house and washed the children, and visited them every day, thus allowing the father to go to work.

In another home the Sisters cared for two motherless children. The father took care of them at night, but he had to attend to his work during the day. An aunt who had charge of the home would not go near the children's room, so fearful was she of the disease. In another home a mother and two children had been lying fully clothed for four days with no one to go near them.

ST. CARTHAGE'S.

The calls here came from priests, doctors, and from the afflicted ones themselves. In many cases whole families were afflicted with the dread disease, and the Sisters had to do cleaning, washing, cooking, as well as nursing.

In one family, non-Catholics, the husband lay dead in one room, the wife very low in the next; their relatives were afraid to visit them, and when finally they did come, after the dead body had been removed, they left their outer garments on the porch, so fearful were they of contagion.

In another house, the mother was dying. The people were strangers in the city, and the father seemed to be in despair. Two small children had had no attention for a week before the Sisters took charge. The mother died; and it was some days before a coffin could be procured for the burial. A kind neighbor took care of the children for the poor afflicted father until they could be put in a Catholic home.

One morning a non-Catholic woman came to the convent at 3:30 a. m. in an automobile, hoping thus to secure the Sisters before they started on their daily rounds. The same day the Sisters were summoned to a Jewish family, where the son was very delirious. However, after going there and finding there was abundant help, the Sisters went to a house where a young girl had died of pneumonia. On the day of her burial the father, mother and three boys were stricken down. In this home were also a small child and a baby fourteen months old. No washing had been done; nothing cleaned after the girl's death. The Sisters took charge of the house until the mother was able to get up; then a girl was hired for the house work and the Sisters were relieved.

Eight of the Sisters of this convent did district nursing from house to house.

ST. CHARLES'.

In visiting the homes of this parish, caring for the sick, cleaning, washing and cooking, the Sisters found quite as much of actual need and want among the well-to-do as in the poorest dwellings of the poor.

In one sad case the Sisters found a young woman who had strapped her husband to the bed. He was violently delirious. She herself was soon to become a mother. The husband was removed to the hospital, and the Sisters found a nurse. The child was born, but the mother did not live to see its face. She begged the Sisters to remain with her to the last, saying: "I want you, not the nurse".

The Sisters tell of a strange experience here. They were called to a boarding house, where the husband was a Catholic, the wife a non-Catholic, though she had trained their son in our religion. The priest came to prepare the son for death; the mother then asked to be baptized. She died a Catholic. Later on the sisters of this woman came to get the body for burial. They asked for keys and "went through" the trunks. A few days later the Sisters returned to see how things were going in the boarding house. They were met by a storm of invectives, and charged with robbery. The incident of the sisters of the dead woman, the keys and the trunk was recalled. This explained the loss. They had figuratively *gone through* the trunks, and *literally* left nothing of value. The man humbly and sincerely apologized for his misplaced suspicion of the Sisters.

In another place the Sisters found a young man, a Spaniard, married to a negress. He could not speak a word of English. The Sisters taught him to make aspirations in Latin. He asked to have these written down to aid his memory.

ST. COLUMBA'S.

A case is reported "in the parish of Our Lady of Mercy. In this home a man and wife had been ill for two weeks, depending solely on help from the neighbors. They had been left sometime for entire days with no care or help from without, no one to go near them. The woman seemed in a dying condition, too weak even to bear much bodily

attention. After three days (of the Sisters' care and nursing) she became normal in appearance, and finally recovered.

In another home "the mother had died of the disease, leaving five small children". These all and the father were ill when the Sisters went there. The Sisters took full charge of the house and family until a proper home was secured for the children.

In another "well-to-do family" the Sisters found five children, all lying ill, in different parts of the house, and the mother in bed absolutely unconscious. The Sisters remained there all day; then they (the patients) were removed to St. Columba's Emergency, where all recovered.

In another home a father and mother and child had lain ill for three days with no one to attend to their wants. The father was lying fully clothed, having been too weak to undress. The Sisters remained here until the patients were able to do for themselves.

EPIPHANY.

The Sisters were called to attend a sick lady at her home. They found that she had two daughters quite able to attend to her; but the father had forbidden them to go near their mother, fearing contagion. The Sisters remained here one day, then gave their care to a more urgent case, a poor widow and her child, who had no one to help them. This poor mother died.

The next case was one of direct poverty. "Finding the door open," one of the Sisters writes, "we entered. On the table was a loaf of bread and a mouse eating it. The place seemed to be headquarters for roaches and ants and creeping vermin." Going to the second floor the Sisters found, in one room, a bed, no other furniture. In the bed were two sick boys, one six, the other ten years old. In the next room was the mother, another boy and a baby girl, all

seriously ill. The mother said that they had had nothing to eat since she had gone to bed the day before. The Sisters procured food, clean bed linens and all that was needed. Then they sent for a doctor and a priest. This poor house was soon in better order.

HOLY ANGELS.

In the first home visited by the Sisters were a mother and five children, all very ill. The father and an old grandmother, almost blind, were the only ones to care for the sick and the work of the house.

At the next house, to which the Sisters were called by a Presbyterian minister, was a Polish family. Here were a mother and four children ranging from six to eight years, all in bed wearing what clothing they had. There was no coal, no bed linen, and only one bed cover. Three of the children had never been baptized. The father had just been taken to the Holmesburg Emergency, where he died the next day. He had had violent hemorrhages, and the condition of the house cannot be described. The non-Catholic neighbors were eager to help the Sisters here. The Sisters cleaned the house, washed the clothes, and succeeded in making the family comfortable. The children were baptized.

In answer to a call from Abington Hospital two of the Sisters went there. The first duty of one of the Sisters was to baptize a dying infant. One of the nurses present asked a Sister to teach her how to baptize, as it would come into her work. At another time one of the doctors told the Sisters that a baby had just been born, and asked them to baptize it. The Sister explained that it should not be done, except in danger of death. The physician then asked for a fuller explanation, and seemed grateful for the information.

There was a little girl about ten dying. The Sister asked her: "Do you believe in God?". She answered: "No".

Sister spoke to her for some time, and finally the child said: "Do you believe that?". When the Sister answered in the affirmative, the child replied: "Then I believe it too". The Sister gave her conditional baptism.

HOLY CROSS, MT. AIRY.

At this convent the Sisters prepared meals for sixty seminarians during twenty-four days. These students from St. Charles' Seminary had volunteered to dig graves for the dead who were lying unburied in Holy Sepulchre Cemetery. In consequence of this work of providing for the students, announcement was made to the people that they should not call upon the Sisters to care for the sick in the homes of the parish. The Sisters did, however, attend some private cases. One case is reported in which a well-known business man requested the Sisters' care for the family of an employee. These people were not Catholics. When the Sisters went to the house a very small boy came to the door, and opening it just far enough to make himself heard, said warningly: "All in this house are sick". "Well," replied the Sisters, "we've come to take care of them." They found the mother and four small boys very ill, and the house in disorder. The Sisters arranged the room and cleaned the house, and cared for the patients. One of the little boys asked why the Sisters wore that style of dress. The reason of the *uniform* was explained to him. "Then," he said, "you're Catholics, aren't you? Catholics are best, anyhow." All in this home recovered.

In another home, a Jewish family, the mother of two small children was very ill. She recognized the Sisters, and told them that she wanted their prayers. Later the husband succeeded in getting a professional nurse, but the lady begged the Sisters not to leave her. She died the next day.

Another case was one of extreme poverty. The Sisters

found a sick mother seated by the stove holding a boy of thirteen in her arms. In the same room were two other sick children. There was no food in the house to prepare, and no way to prepare it. The Sisters went back to the Convent and got all that was needed. The Sisters went to this house every day until all were well. Later a letter came from this gentle poor family expressing sincere gratitude for the labor and tender care of the Sisters.

IMMACULATE CONCEPTION.

Many cases and most pathetic are reported from this parish. One in which the whole family was ill, mother, father and children. One child in bed with its father died, and there was no place to put the body, which had to be kept a week to await burial.

October 12 two Sisters went with the priest to a family, all ill. These people were well-to-do; but now, no better off than the most abject poor. They could get no nurse. The Sisters remained with them until 9 p. m., when a woman was found to care for them. All here recovered.

In the next home the Sisters found a father and three little girls, ranging in age from nine to thirteen, all ill. They had been deserted by the mother. The father, a Russian, could understand no English. Two of the children had attended the Sisters' school since September. One of them died, making her first Holy Communion on her death-bed. The Sisters now recall the devout interest of this little girl in all that was taught her, as the sincere piety and innocence of a little saint. The Sisters, with the priest, took the child's body to the undertaker's for burial.

In another home the mother was dangerously ill, and the father seemed dazed, with three little children in the kitchen. There was not even a basin in the house. The father went out and borrowed one. The Sisters then washed the mother, and cared for the children, one of them a baby.

Next door they found conditions even worse. The mother and a boy had been ill for some days with absolutely no attendance. The Sisters made these patients comfortable, and cleaned the place. Then, going downstairs, they found three more children shivering with cold, and literally clothed only in a few rags. The mother here was soon to become a mother again. The Sisters phoned for an ambulance. The policemen came and removed the mother to a hospital. The Sisters then washed and dressed the children, and, after great difficulties, they got the father's consent to have them sent to the Children's Home Bureau.

In one family of father, mother and seven children, six of the children were sick. The youngest, an infant only a few days old. The mother, a non-Catholic, had had no care since the birth of the child. The infant seemed to be hardly human; its arms and legs a mass of raw flesh. One Sister took charge of the kitchen, the other of the bedroom. There were no clean linens for the beds. The supply at the convent was exhausted by previous demands; but the mother of one of the Sisters came to the rescue and furnished everything necessary to make the place fit for human habitation. All in this home recovered except one child eighteen months old. The mother is now being instructed, and will be received into the Church.

A non-Catholic family living very near the Sisters' school had been ill for a week without attendance. The Sisters heard of this, and went to the house. They found a young man and his wife and a child nine months old. The woman was huddled up in a chair, the man lying on a couch. He had been vomiting blood. There was no heat, and no food in the house. The husband was later removed to the Holmesburg Emergency, where he died after a few days under the care of the Sisters there. The wife was taken to the Howard Hospital. The Sisters were taking care of the child, and wondering what to do with it, when a man en-

tered and said gruffly, "That's my son-in-law's baby; I'll take it". That ended the case — a limit to human gratefulness.

ST. JOSEPH'S.

From old St. Joseph's comes a touching description of a division of the Community into the "Contemplatives", Sisters in charge of the house and those too old to go out, who adored before the Blessed Sacrament, and "Active members", who went to seek Our Lord in the alley-ways. On one occasion the Sister cook, left alone at home, went into the street and got some children to come to the Chapel and kneel before the Blessed Sacrament while she prepared food for her associates of the "Active life".

ST. LEO'S, TACONY.

The first case was in a family where the father and four children were sick with influenza. The poor mother had them all in one room, so as to be able better to attend to them. She had not lain down from Friday of one week until Tuesday of the following week. The neighbors, even the woman's own sister, refused to assist her in nursing. They would leave on the doorstep anything she called for out of the window. The Sisters took charge of the patients while the mother retired for necessary rest. They cleaned the house, washed the soiled clothes, and left the bed linen in a disinfectant for two days.

In the next home, father, mother and six children were sick, attended only by the old grandmother, who was so lame that she had to put her crutch aside and crawl upstairs on her hands and knees. The Sisters spent three days there. The mother was taken to the Emergency Hospital. She had been violently delirious, but became quite calm after the Sisters took charge. One of the Sisters contracted the disease in this home and was very ill for two weeks.

In one family both parents and two children were very sick. It was nearly a day before their sad plight was known. Then a neighbor 'phoned to the Archbishop to ask that some one be sent there. When the Sisters entered they found a baby boy three and a half years old trying to give a drink to the sick. The Sisters remained with this family day and night for a week.

Another case was that of a Protestant young woman who had lain unattended from Sunday to Saturday. The conditions existing can hardly be described. There was no other woman in the house, the father was a cripple who could not climb the stairs, and appeared to be under the influence of drugs. The neighbors called for assistance. Two Sisters were sent. They washed the patient and put the bed into a more airy room. As the family could afford to pay for a nurse, the Sisters urged the father to get one. They remained, however, after the nurse's arrival in order to see that the girl was made comfortable. Nearly all the Sisters who attended this case contracted the disease or became prostrate from exhaustion.

ST. MICHAEL'S.

The first case to which the Sisters were called was pathetic, yet, in part, amusing. A poor little girl of fourteen was trying to keep house, to take care of her sick mother and at the same time attend to six smaller children. The father, either crazed or drunk, had gone to get a death certificate for the sick wife. He returned with the certificate and imagined that his little girl was the undertaker come to bury the wife, who was not dead. The Sisters telephoned for an ambulance, but this legal stickler refused to go without a doctor's certificate. This was finally obtained, and the man removed to the Philadelphia Hospital. After a week he returned, "in his senses", the Sisters say. He has taken the pledge and received the Sacraments, and

is coming every week regularly to prove to the Sisters that he is faithful to his promises.

The Sisters found one family, father, mother and three children, all very ill. There was no food, practically no clothing, no bedding, none of the comforts of home. The wife was not a Catholic, and the Sisters hesitatingly offered to get what was needed. To their surprise she gratefully accepted, and even asked to have a badge of the Sacred Heart for herself and the others. All in this family recovered.

In the next home the father had just died, after two years' illness, previous to the influenza. The mother and five children were sick in bed. A girl of eighteen was doing her best as housekeeper and nurse. All here recovered.

In another case the Sisters found a father and four children lying on the floor on an old mattress. They had no means to pay a doctor. The Sisters went to one nearby, a non-Catholic. He came to the house at their request, and gave his services free of charge.

Hearing of a case of a family (Protestants) where all were ill, the Sisters called on the lady next door, also a Protestant, asking her assistance to get admission into the neighboring house. She received them at first very coldly and told them not to try to enter, as the man of the house was bitterly prejudiced. "But," she added, "if I get sick, force your way in here." Suddenly she broke down, began to cry, and said: "Sisters, pray for a lost sister". The Sisters tried to console her, and are now keeping their promise of prayer, hopeful for the woman's conversion.

MOTHER OF CONSOLATION, CHESTNUT HILL.

In one home the Sisters found six little children sick and very dirty. The father, a Protestant, had gotten out of bed, after two week's illness, to try to earn some money for medicines. There was not a scrap of food in the house,

nor any coal. The Sisters procured medicine and food. But when they wished to arrange for the priest's coming (the oldest girl was seriously ill), they could not find a single article of furniture to serve as a table, or a fitting place for the Blessed Sacrament.

In the next place visited a little boy of eight informed the Sisters that his mamma and the children were sick. The Sisters found the mother quite ill, and peeping out from the blankets in a large bed they saw six little black curly heads, and in a crib at the foot of the bed a little baby. There was no coal, no food, no medicines, and no money to buy them. A kind, good man in the parish, at the Sisters' request, sent a quantity of coal, and the Sisters got medicine and food to insure the health and comfort of the mother and her eight little ones.

Calling at another house, where the Sisters had been told there was distress, they were met at the door by an old lady, too old to attend to household duties. She refused to let the Sisters come in. Knowing, however, that sad conditions existed there, as two of the family had been taken to the hospital, and the man and wife were still in the house very ill, the Sisters returned to this house the next day. They were met at the door by the ungracious greeting: "I guess you might as well be working here as any place else." They went in, cleaned the house and prepared food. The old lady met them later, and told them that she had the "wash ready for them". The Sisters did the washing, and, as a consequence, returned to the Convent to go to bed themselves for a four weeks' struggle with influenza.

"Conditions," reports one of the Sisters, "in some places were indescribable." Often there were no beds for the poor afflicted victims, no bed clothing, no linens, nothing but filth and rags. In one of these places the Sisters made a tour of inspection to the second floor. They found a "chubby four-year-old boy running quite a high tempera-

ture". They sent at once for a lady doctor, who had been very attentive to the poor of the parish. She said the child had pneumonia. The Sisters now sent for the mother, who was *out*. They could find neither a cup or a spoon in the house. Two of the Sisters tried to arrange some sort of a bed for the poor little lad and his sister, also sick; another went in search of the kitchen, and found three other little ones, who needed care. The kitchen was a mass of filth, caused partly by a stopped waste-pipe in the sink. There was nothing to do but put on her rubbers and sweep the accumulated dirt into the yard. Later the father and mother came *home*(?). The Sisters told the mother plainly what were her duties to her children and the place which they ought to call home. The woman seems to have taken the Sisters' words to heart, "for when we returned the next day we found that she had purchased pots and pans and dishes, had cleaned the whole house, and gotten a real bed for the poor little patients". Drink bears the blame for conditions in this family. But whose is the responsibility? We're all capable of human decency and Christian restraint.

ST. PHILIP'S.

On the first day after permission was given the Sisters to care for the sick (October 10) six Sisters at St. Philip's visited thirty families. Money had been given to the Sisters by the Rector and members of the parish to be used for the relief of the sick. From the business men of this section came broths, oranges, lemons, alcohol, whiskey, buttermilk, junket and gelatine to be used where the Sisters found need. Many families depended entirely upon what was thus provided for them from the convent.

The authorities had decided to open an Emergency Hospital in Lithuanian Hall, and the Sisters were asked to take charge, but the plan was not realized, the hospital was not

opened. The work of the Sisters in this convent was therefore wholly devoted to the sick in their homes. Almost everywhere on the streets the Sisters met with some token of respect to prove that their mission of mercy and charity was recognized. "Even the ornamental props at saloon corners," it is said, "honored them with a salute."

At one house the Sisters knocked and pounded in vain. A serious case had been reported there. They persevered, and finally the wife, a mere child in appearance, came, rubbing her eyes. She had fallen asleep, worn out by long watching. The man was "cold as ice", and near death. He died that evening, after repeating the Act of Contrition with the Sisters. His last words were: "Thank God, the Sisters were here".

In another house the Sisters found an Irish girl married to a Chilean. Nursing had palled on the man, who had called in a party of his compatriots. They were making good cheer in the room where the poor wife lay apparently dying. She begged the Sisters to have the priest. The Sisters sent for the priest, and requested the man to dismiss his companions. The Sisters had been warned that it would be dangerous to go to this house. They braved the danger; and as a consequence the poor Irish girl-wife received the Sacraments, and later recovered. Possibly the fact may move the man from the southern hemisphere to a better sense of human propriety.

In one house of a Lutheran family the Sisters found the bodies of four persons, who had died of the epidemic, waiting for burial. They were sent to an upper room in this house, where they found a Catholic young man very sick. This young man had nursed the whole family, giving them his clothing, even his bed linens, before he himself became a victim. The recovery of this young man is attributed, both by himself and the doctor in charge, to the care of the Sisters.

OUR LADY OF VICTORY.

From Our Lady of Victory the Sisters report a case worthy of note. In answer to a 'phone call, the Sisters went to an apartment house, where they were met by a lady, the wife of the sick man who had sent for them. She told them that she was not a Catholic and sent them to her husband's room. They found a young man surrounded by every evidence of wealth and refinement, but very ill. For three days they attended this case, receiving the visits of half a dozen doctors, sent by his parents to bring relief. He yearned to see his parents and his brothers, but fear of the dread disease kept them away. The last "great specialist" who came pronounced the case "hopeless". An hour after the man died. The wife remained in another room while the Sisters prayed with the dying man. But she begged the Sisters to remain with her that night. They promised to return early the next morning. When they returned they found her very ill, a victim of influenza, though she had not entered the room where her dead husband now lay. Not one of the relatives of either side came to see the sick or the dying in this case. Dread of the disease seems to have deadened all sense of affection. Only the priest, who came to bless the dead man's body, the Sisters and the doctors in attendance crossed the threshold of this apartment. The woman became dangerously ill, but the Sisters took charge and nursed her back to health. When the Sisters were leaving, she said: "Sisters, when you came here I did not receive you very graciously, because I believed the tales I have so often heard of Catholic nuns. Now I shall surely make known what you Catholic nuns have done for me when both relatives and friends stood back for fear."

ST. VINCENT'S, GERMANTOWN.

Twelve families in this parish were practically dependent upon the Sisters for the care of the sick, the care of the

house and meals. The Society of St. Vincent de Paul supplied necessary food and nourishment. Beside these, about twenty families were visited and aided by the Sisters.

In one home the mother and children were sick. Two children in bed with the mother, a third lying on a couch. They had not called a physician, fearing that they might be sent to a hospital. The Sisters feared that one child would die, but all finally recovered.

In one case the Sisters visited a non-Catholic family. They expressed surprise at the kindness of the Sisters for those not of our faith. The Sisters gave these people medals of Our Blessed Mother, and taught them how to pray. They appeared to be very grateful, and said that the house seemed to be a different home since the Sisters came.

In another house, where five were afflicted, three died.

On one occasion the Sisters called at a wrong house. The woman who opened the door seeming terrified, said, "There's no one sick here", and hurriedly shut the door in the Sisters' face.

In one house the Sisters found a young wife with a baby ten days old ill with the disease. The husband lay dead in another room.

Another case is reported, under the Sisters' care, in which a young woman aged twenty-two died, and, while her body was being prepared for burial, her sister, four years her senior, died. The brothers of these two sisters had to dig their graves.

VISITATION.

The Sisters in this convent gave aid to about forty families at the call of the priests and the people themselves. A diet kitchen was fitted up in the school, where ladies of the parish prepared food and nourishment for the sick. The Sisters also prepared food in private homes, and taught

those who were well how to prepare nourishment for the sick. The school children took an active part in carrying food to the homes of the afflicted, handing it in at the doors and windows as directed.

At one house, where distress had been reported, the Sisters secured entrance with difficulty. When at last the kitchen door was opened, they were met by a stench so offensive that they had to retreat to recover breath. The man of the house told them that his wife, who was also sick, had gone to the house of her daughter, some squares away, to care for her. On investigating, the Sisters found that the offensive smell came from the dead body of another daughter, which had been lying in the house for a week, the people being too poor to get an undertaker. The Sisters reported this case to the Board of Health. The body was removed the next day.

One night a woman reported to the Sisters that a family near by (Methodists), though surrounded by respectable neighbors of their own persuasion, was in dire distress. No one would help them from dread of contagion. The Sisters went to this home and gave the necessary care to a stricken mother and child. About ten o'clock that night the husband returned home. He was tearfully grateful for what the Sisters had done in care of his wife and child. He himself had had to go to his work, leaving his sick ones alone and unattended. "You," he said to the Sisters, "have come to me unselfishly, when I was deserted by my own."

In another home there was no one to admit the Sisters. They entered the house and found the mother on a cot surrounded by four little ones. The father, who had received the Last Sacraments, was in the next room with another sick child. The Sisters took charge of the house, bathed and attended the patients, and cared for them until all recovered.

Another home is reported, in which both parents and three children were sick, and a little girl of ten acting as house-mother and nurse for all. Here the house had, first of all, to be cleaned. The Sisters did the washing, prepared the food, nursed the sick. The Sister who writes this report adds touchingly: "I thank God that I have been favored to do this little good; my companion (in this case) took the disease and died a very holy death. *She* has received her crown; *I* am still waiting to be called."

ST. MARY'S ACADEMY, LOGAN.

Two of the Sisters in this convent assisted families in distress in the private homes of this neighborhood. Ten Sisters went to the Jewish Hospital following an urgent appeal for help, which was made through the medium of the Most Reverend Archbishop. In this hospital the work of the Sisters extended to every branch of service. They washed dishes, arranged and carried trays, helped in the laundry and cared for the sick. Someone seems to have been apprehensive about the *menial work* of the Sisters, and it was reported to the Superior. Her answer was quite naturally in substance: "The Sisters were called, not *to choose their work*, but *to help*. No work is *menial* that is not done for a *mean motive*. The Sisters' motive is the love of God, and the love and relief of suffering brother men."

CHESTER—LINWOOD—ST. MICHAEL'S.

Two Sisters were sent to the City Hospital in response to an urgent call for help. The remaining Sisters did district nursing and cared for families in absolute need. "It was not always poverty," writes one of the Sisters, "that left the people destitute during the epidemic. It was the fear and dread of the scourge on the part of kindred and neighbors, who ordinarily would have cared for friends."

"You have come in answer to our prayers," was the

greeting of one family in dire need. Another poor man told the Sisters that he had prayed God all night for some one to come to give him a drink of water.

The Sisters were met one day by a gentleman in an automobile, who begged them to go with him to a little village about two miles away. Two Sisters finally went with him. They found conditions very serious. Even the poor babies had no milk. The Sisters set to work caring for the sick, procuring what was needed through the benefactor of the community (the employer of the people of the village), and in God's goodness no one in this little village died, though many were in a critical stage of the disease when the Sisters reached there.

Linwood.—Here the Sisters waited on the sick in private homes. The district nurses called for the Sisters when they found obstinate patients. In one case a girl in this "Model Village" absolutely refused to obey matron or nurse, though she was in danger of pneumonia. They sent for a Sister, who soon had the girl's promise to do all that was required of her. She kept this promise faithfully.

In one home a young mother, with three small children, was dangerously ill. The sisters of the sick woman came, but went away, saying they saw no danger. The Sisters then took charge of the patient, the house and the children. The mother died. It was in this house that Sister M. Charles took the disease while caring for the children. She lingered nine days in great agony, then died, resigned, a most beautiful death.

CONSHOHOCKEN—ST. MATTHEW'S.

Four Sisters went to St. Patrick's Emergency Hospital, Philadelphia; four were invited by the Director of the Board of Health to assist at the Baptist Emergency, Conshohocken. The ladies in charge of the Emergency also requested the aid of the Sisters—all (that is, the director and the ladies) non-Catholics.

One Sunday morning a foreigner came to the convent in a gig to ask that a Sister ride out with him to a family in distress. Two Sisters went with him. They found two little children trying to start a fire. The father, with pneumonia, was in bed, also a boy, both fully dressed. The mother and the baby, eighteen months old, were sick in the next room. The Sisters spent four days here going back and forth, and despite the unfavorable conditions all the patients recovered.

Among the sad cases which the Sisters met was the following. As they were returning to the convent, a Polish woman asked them to go to another family in distress. As the Sisters entered the front door, they found crape and candelabra, evidences of a funeral. The mother in this home and her child had been buried the day before. Going to the second floor, they found a man and a boy in very serious condition, the boy being delirious. All the windows were shut tight, and scattered in various places about the room were glasses of sour milk and lemonade; the remains of cake, crackers and other food were on the floor, the window-sills, and even in the bed. The boy had had hemorrhages, and the bed was in a frightful condition. As a first step, they had the beds moved to such a position that they could open the window. Then they 'phoned to the doctor's wife. A trained nurse came to their assistance and the patients were made comfortable by the removal of the soiled linen and the giving of medicine. The Sisters cleaned the room and gave nourishment. They then sent for the ambulance; both patients were taken to the Emergency Hospital, where they died shortly after.

HECKSCHERVILLE, PA.—ST. KYRAN'S.

On October 11th, from the Headquarters of the Red Cross in Pottsville came a hurry call for the Sisters to help in the Minersville Emergency Hospital. Two Sisters went

to the hospital and remained all night. This hospital was established in two tents pitched on a vacant lot. The Sisters were stationed in the tent for women and children. That night they prepared seven for death, three of whom died before morning. All the patients had the disease in its most virulent form. There had been but one nurse in the tent; and as many of the patients were violently delirious, the Sisters were very much needed.

The Sisters took charge of afflicted families in the parish. In some homes every member of the family was sick. As they entered one house the father cried out: "Oh, Sisters, I have prayed to the Sacred Heart to send some one to give me a drink of water". The Sisters remained all day in that home, caring for the sick, making broths, washing and changing the linens. At night the grandfather took charge. The father died.

In some places there was only one bed in the house. The Sisters procured cots and separated the patients.

One happy effect of the work of the priests and Sisters here has been to break down the antagonism that had existed between the Church and the public school authorities.

JENKINTOWN—IMMACULATE CONCEPTION.

The Sisters here helped in the Abington Hospital, and also did district nursing in the parish. At the hospital they baptized a colored man, who died shortly after. They also prepared two white men for the Sacraments. One Sister who nursed several colored women, who died, reports that she sent them to God as clean as she could, both physically and spiritually. One Italian objected strenuously to having his face washed. His reason was given: "I don't want to be washed. I was washed yesterday". The nurses here told the Sisters that the patient eagerly watched for their coming every morning.

The assistance of the Sisters was not confined to the

wards. They worked also in the laundry and in the diet kitchen. The Sisters received a letter of grateful acknowledgment from the hospital authorities after the peril of the epidemic had passed and they had returned to school work.

The Sisters of St. Joseph have sixty-nine mission houses, including those in the diocese of Harrisburg, Trenton and Baltimore.

According to a summary compiled from the records of the Sisterhood, in which the number of Sisters engaged in relief work during the epidemic is given, and the places where they served, there were one hundred and sixty-seven Sisters of St. Joseph detailed for work in general and emergency hospitals; sixty Sisters served in other institutions (not counting those in ordinary charge of such institutions); one hundred and eighty-six nursing, and caring for the afflicted in private homes.

There was one point of peculiar trial to the members of those communities which were visited by death, which deserves notice and claims our sympathy. It was the mental suffering and silent resignation which the "*death notice*" brought to every mission house and its individual members when a Sister was called to her reward. There is a kinship of spirit, of mind and affection, next only to the closer ties of family and blood existing between the members of communities of men and women who have been associated in the training of the Novitiate, in the mutual restraint and self-discipline of following the same rules of life and daily observance. In the ordinary course of a Community's life, the *death notice* is often not unexpected, usually not a shock of surprise. But conditions during those days and weeks of strain added much to the natural pain of separation in the death of a loved associate in life and religion. Now, as the "*notice*" comes in of another dear Sister's

death, perhaps by 'phone and not unlooked-for, there was an added pain in the thought which came to many individual associates of life and work in religion. The thought that that dear familiar form, the mortal frame of one who had been, perhaps, not only a Sister in religion, but a sympathetic friend, a confidante, one who knew how to lighten burdens and smooth the little troubles of life, may now not have even the poor tribute of the Church's ritual in the Chapel at the Mother House—from the mission house to the grave, with no consolation but the trustful prayer and the thought of her good life and her work for the Master. During the epidemic, while the Mother House at West Chester was under quarantine, nine bodies of departed Sisters were taken from their missions to the cemetery at West Chester for burial.

DECEASED SISTERS.

FRANCISCANS.

Sister Mary Clarina died October 9, 1918, at St. Elizabeth's School, Philadelphia, where she had taught since her profession in 1915. She was formerly Miss Rose Kelly, of Wilmington, Del.

Sister Mary Saturnia died October 10, 1918, at the Provincial House, 1810 Spring Garden St., Philadelphia. She was stricken with the influenza while teaching at the Catholic Girls' High School, Philadelphia, where she had been stationed since 1913. She was known in the world as Miss Margaret McGaugh of Wilmington, Del. She made her profession in October, 1912, and was sent to teach a class of boys in St. Peter Claver's School (colored), Baltimore, Md.

Sister Mary Euphrasia was known in the world as Miss Mary Paulics of Philadelphia. She received the Franciscan habit in 1909, made her profession two years later, and was sent to Holy Family School, Shenandoah, Pa., to take

charge of the domestic department there. In 1917 she was transferred to St. Mauritius School, Ashland, Pa. During the epidemic she contracted the influenza while doing relief work in the parish, and died October 26, 1918.

Sister Mary Carina, formerly Miss Mary Mott of New Haven, Conn., did splendid work among influenza sufferers in St. Joseph's Parish, Lancaster, Pa., in which school she had been teaching since 1910. She contracted the disease and died November 6, 1918. Sister Carina made her profession in August, 1909, and her first mission was St. Elizabeth School, Philadelphia. From St. Elizabeth's she was transferred to Lancaster.

Sister Mary Philip was stationed at Glen Riddle, where she assisted in caring for the aged in St. Elizabeth Home. During the epidemic she took an active part in nursing the influenza victims in the surrounding villages, especially in the homes of the poor. She was known in the world as Miss Cecilia McGinley of Philadelphia. She entered the religious life in 1915, and died January 2, 1919.

SISTERS OF THE HOLY CHILD.

Mother Maria Aloysia. Eva St. John Annette, daughter of James Annette and Isabel Magee, born June 24, 1881. She entered the Novitiate January, 1900; made her first vows September, 1902; and taught at the Academy of the Holy Child, Sharon Hill, Pa., St. Michael's, Chester, Pa., St. Leonard's, St. James', Assumption, Philadelphia, Academy of the Holy Child, Cheyenne, Wyoming, St. Edward's School, Philadelphia, again at St. James', where she was at the time of her death, October 15, 1918.

SISTERS OF THE IMMACULATE HEART.

Sister M. Verena. She was Agnes McGuckin, daughter of Michael McGuckin and Catharine Murray, and was born in Chester, Pa., March 17, 1885. She entered the Novitiate

at Villa Maria, West Chester, Pa., March 25, 1905. Received the Holy Habit August 2, 1905; made her profession August 15, 1907. Sister labored at the missions at St. Veronica's, Philadelphia, St. John Baptist's, Manayunk, St. Gabriel's, Philadelphia. She died at St. Gabriel's a victim of influenza, October 17, 1918.

Sister M. Inviolata. She was Mary Campbell, daughter of Patrick Campbell and Catherine Henry, of Philadelphia, and was born in Philadelphia, September 1, 1889. She entered the Novitiate at Villa Maria, West Chester, Pa., February 2, 1907; received the Holy Habit August 15, 1907; made her profession August 2, 1909. Sister labored zealously at the missions at Our Lady's, Mount Carmel, Pa., St. Cecilia's, Coatesville, Pa., St. Agatha's, Philadelphia, Pa. When the call came for volunteers to nurse the epidemic victims at the Philadelphia Hospital, Sister offered her services generously. She contracted the influenza, which at first assumed a very light form. Later pneumonia developed, and with the greatest resignation to the Divine Will, Sister Inviolata gave her soul to God, October 26, 1918, at our Convent at St. Agatha's, Philadelphia.

Sister M. Clarus. She was Ellen O'Conner, daughter of James N. O'Conner and Ellen Brogan, and was born at Dushore, Pa., July 27, 1885. She entered the Novitiate at Villa Maria, West Chester, Pa., August 15, 1907; received the Holy Habit December 31, 1907; made her profession December 28, 1909. Sister labored at the missions at Lancaster, Pa., and at Germantown, Pa. She was the first beloved member of the community to be taken by the dread disease. With beautiful resignation she breathed forth her pure soul to her Divine Master October 2, 1918, at Germantown, Pa.

Sister M. Florentinus. She was Mary Hilly, daughter of James Hilly and Anna M. Burke, and was born in Philadelphia, August 20, 1889. She entered the Novitiate at

Villa Maria, West Chester, Pa., September 8, 1910; received the Holy Habit December 29, 1910; made her profession December 30, 1912. Sister labored faithfully at the missions at St. Francis Xavier's, Philadelphia, and St. Agatha's, Philadelphia, again at St. Francis Xavier's, Philadelphia, where she died in peace October 9, 1918.

Sister M. Wendelin. She was Alice Becker, daughter of Wendelin Becker and Mary Ackermann, and was born May 14, 1888. She entered the Novitiate at Villa Maria, West Chester, Pa., September 8, 1910; received the Holy Habit December 29, 1910; made her profession December 30, 1912. Sister labored at the missions at St. Anthony's, Philadelphia, St. Francis de Sales, Philadelphia, St. Thomas Aquinas', Philadelphia. She died most peacefully at our mission of St. Thomas Aquinas', October 8, 1918.

Sister Rita Maria. She was Mary E. Ratto, daughter of Joseph Ratto and Margaret Donovan, and was born in Philadelphia, August 9, 1892. She entered the Novitiate at Villa Maria, West Chester, Pa., September 8, 1912; received the Holy Habit December 30, 1912; made her first vows December 30, 1914. She labored on the missions at St. Agnes', West Chester, Pa., St. Agatha's, Philadelphia, St. Ignatius', Centralia, Pa., St. Joseph's, Frackville, Pa., Most Blessed Sacrament, Philadelphia, St. John Baptist's High School, Manayunk. She contracted the influenza in school, probably from some of her pupils who were afflicted with the disease, and on the 12th of October, 1918, she died most peacefully at the convent of St. John Baptist, Manayunk.

Sister Louise Marie. She was Mary Gertrude Zipf, daughter of Karl Zipf and Caroline Kiefer, and was born at Norristown, Pa., December 27, 1893. She entered our Convent at Villa Maria, West Chester, Pa., September 8, 1913; received the Holy Habit December 30, 1913; made her first vows December 29, 1915. She labored faithfully

on the missions at St. Anthony's, Philadelphia, St. Francis de Sales', Philadelphia, Gesu, Philadelphia. Sister was one of the first victims of the epidemic, and though all available medical skill was called into requisition, she died peacefully at the Convent of the Gesu, October 8, 1918.

Sister M. Joachim. She was Mary Duffy, and born at Philadelphia, February 15, 1897. She entered the Novitiate March 25, 1917; received the Holy Habit August 16, 1917. Though Sister was stationed on our Mission at St. Joseph's, Frackville, Pa., for only one month, her eager generosity and deep religious spirit endeared her to the hearts of all with whom she came in contact; these virtues, too, have left an indelible impress upon the members of the Novitiate, who sincerely mourn the loss of one of their most beloved and revered members. Sister died most peacefully at the Convent of St. Joseph's, Frackville, Pa., October 10, 1918.

Miss Nora Coggar. She was born in Ireland, September 3, 1895. She entered the Convent at Villa Maria, West Chester, Pa., July 2, 1918. She died October 17, 1918.

SISTERS OF ST. JOSEPH.

Sister Irma Aloysia, formerly Ella G. Vessels. She was born in St. Michael's Parish in June, 1899. At the time of her death she was engaged in teaching in the School of Our Mother of Sorrows; she did not attend any sick in person, but it was thought she contracted the disease from some of the children, as no Sister in the Convent had it. Sister was taken to the Misericordia Hospital, where she was visited by the Rt. Rev. Bishop McCort. After making her Holy Vows, she went to God on September 29th, St. Michael's Day, 1918, aged nineteen.

Sister M. Rose Catharine. She was formerly Catharine Kelly and was born in 1893. She entered the Novitiate in 1913, made her vows in 1915, and taught in St. Columba's Parochial School for four years. When the hospital at St.

Columba's was opened she took her share in the work, and contracted the disease while nursing. She died October 18, 1918.

Sister Francis Xavier, formerly Catharine McGarvey, was born in Philadelphia in 1888. She entered the Novitiate in 1910 and was later sent to teach at the Visitation B. V. M. School, Philadelphia, where she died, October 21, 1918, aged thirty years.

Sister Mary Florentine, formerly Mary Craven. She entered the Novitiate August 16, 1883; made her vows August 17, 1885. Her first mission was at St. Philip's, Philadelphia. From St. Philip's she was sent to St. Mary's Convent, Lonaconing, Md., then to St. Ann's Widows' Asylum, Philadelphia, where she had charge of the sick. For the last fifteen years of her life she was infirmarian at St. Charles' Seminary, Overbrook, where she died a victim of influenza, October 22, 1918. "Patient, kind, and a faithful religious, beloved by all who knew her."

Sister Mary Cyprian, formerly Katharine A. C. Marley, aged 25 years. She entered the Novitiate in 1916; taught at the School of the Most Precious Blood, and died of the influenza October 23, 1918. She made her vows on her death-bed at Mt. St. Joseph's, Chestnut Hill, Pa.

Sister M. Francis Bernard, formerly Marie Cavanaugh; aged 25 years. She entered the Novitiate January, 1914; died October 29, 1918, at St. Clair, Pa.

Sister Mary Catharine, formerly Margaret McBride, aged 29 years. Entered the Novitiate, September, 1909; taught in the schools of Our Lady of the Rosary, St. Francis of Assisi, Holy Souls, Most Precious Blood; and for the last five years of her life, in the English Department of the Catholic Girls' High School, Philadelphia. She died October 25, 1918, at Mt. St. Joseph's Convent, Chestnut Hill, Pa.

Sister Mary Charles Borromeo, formerly Marie F. Doyle, aged 26 years. Graduate of Business College. Entered the

Novitiate; taught in St. Michael's, St. Leo's, Tacony, Ardmore and Chester, and died in Chester, Pa, of influenza, October 25, 1918.

Letter of the Archbishop Authorizing the Opening of Parish Buildings, Halls and Schools for the Use of the Sick, also the Nursing and Relief Work of Uncloistered Sisters.

ARCHBISHOP'S RESIDENCE

1723 RACE ST.

PHILA.

OCTOBER 10, 1918.

During the Influenza Epidemic, permission is given to utilize church edifices, particularly halls and parochial schools, as hospitals. Permission is also granted for uncloistered Sisters to serve as nurses.

If need be, the aid of the St. Vincent de Paul Societies should be utilized in each parish. The members of these Societies can help to nurse the patients and also open kitchens to provide soup and other foods for the sick. These foods could be brought to the doors of the suffering by messengers, particularly by the school-boys.

It is left to each pastor to devise the best means to combat the epidemic in his own parish.

Priests and nuns are advised to obtain and use masks whilst attending those attacked by influenza.

Very affectionately yours,

D. J. DOUGHERTY,

Abp. of Phila.

Letters of Acknowledgment to the Sisters.

A GRATEFUL COMMUNITY

tenders its thanks to

SISTER HERMAN

for the noble, unselfish and faithful services rendered to

the helpless victims of the dire epidemic which visited South Philadelphia during the month of October in the year nineteen hundred and eighteen.

In attestation of which the Officers of the EMERGENCY RELIEF COMMITTEE OF SOUTH PHILADELPHIA have attached their signatures hereto.

SAMUEL J. BUCK
ALFRED HYMANN
ABRAHAM BERKOWITZ
JOHN J. ROME
SAMUEL E. KRATZOX.

The Board of Officers
of
The Jewish Hospital Association of Philadelphia
wishes to express its sincere appreciation
and thanks to
SISTER ALONZO ¹

for devoted unselfish service and valuable assistance given in various departments of the Hospital during the Influenza Epidemic of October, 1918.

[SEAL]

ARTHUR A. FLEISHER, *President*.
ALFRED MAYER, *Secretary*.

¹ The names of the sisters who served have been written in the engraved copies of certificates, and are chosen here at random, with no thought of personal preference. All are alike strangers to the compiler.

APPENDIX

In connection with the closing of churches during the epidemic the following points seem to deserve notice and record:

FIRST — The action of Pastors and Rectors of churches was in accordance with the orders of civil authorities—the State Board of Health, city and local departments of health and public safety—as directed by the letter of his Grace, the Most Rev. Archbishop, which follows:

ARCHBISHOP'S HOUSE
1723 RACE ST.
PHILADELPHIA

OCTOBER 4TH, 1918.

Rev. Dear Sir:

We hereby direct your attention to the order of the Board of Health, issued on Thursday, October 3d, which prohibits the assemblage of all persons in the churches and schools of Philadelphia until further notice.

Yours faithfully in Xto.,

D. J. DOUGHERTY,
Archbishop of Philadelphia.

SECOND — In many, probably all, the city churches this order was given during the afternoon and evening of Thursday, October 3, when usually there are many Confessions in our churches in view of Communion for the "First Friday". The notice to close was generally brought to the church or the rectory by the police then and there on duty. Some of the churches were closed, as reported to the compiler, at 6 o'clock p. m., others at 8 o'clock. Permission was granted in some at least of the churches to allow the people to come to the church on Friday morning, October 4, for Holy Communion. This permission was granted when

requested by 'phone from departments of health or public safety.

THIRD—While formally and legally closed, the doors of churches were not locked, and attendance at private Masses during the week and on Sundays was not forbidden. Devout and prayerful visits in acknowledgment of the Real Presence, in the churches of the business section of the city were apparently quite as regular and frequent as in normal times.

FOURTH — Some of the city churches tried to meet the difficulty by Mass in the open air on Sunday, October 6 and 13. There was no prohibition or public protest against this, so far as the compiler has been able to find; but the practice did not meet with general approval, and, after the second Sunday was discontinued.

FIFTH — City churches were closed October 6, 13, 20. The permission to open churches for Sunday, October 27, was followed by unusually large crowds for Confessions on Saturday evening, October 26. The list of the dead in the announcements at Masses on October 27 seemed almost interminable; in some churches more than one hundred names. Outside the city the date for "reopening" the churches varied according to different views taken by local boards, and different interpretations given to the action of the State Board of Health in "lifting the ban". Some country churches followed the order of city churches and assumed the right to open October 27; others in the same townships, and under the same local boards, did not reopen until November third.

It would be very desirable indeed to have for our RECORDS, as a supplement to the work of the Sisters, a brief, but authentic notice of the priests of the city and diocese who died, victims of the influenza during the epidemic. But full and accurate information is now (August, 1919) practically beyond our reach. Out of a list of sixteen names

submitted to the present compiler he has found several points on which other printed accounts do not agree. *He is unwilling therefore to stand sponsor for the accuracy of the list appended.*

Rev. Daniel Kennedy died at Ashland, Pa., Oct. 10, 1918, age 29.

Rev. Peter Cattori, of Don Bosco Institute, died in St. Joseph's Hospital, Reading, Oct. 10, 1918.

Rev. Henry J. Herrbrecht died at St. Ludwig's, Philadelphia, Oct. 13, 1918, age 36.

Rev. Joseph A. Carter, C.M., D.D., died at St. Vincent's Seminary, Germantown, Pa., Oct. 6, 1918, age 26.

Rev. Joseph C. Tierney, C.M., died in St. Joseph's Hospital, Philadelphia, Sept. 27, 1918.

Rev. Joseph J. Murphy, D.D., died at St. Charles Seminary, Overbrook, Pa., Oct. 15, 1918, age 38.

Rev. Edward L. Gallagher died at Lost Creek, Pa., Oct. 17, 1918.

Rev. E. A. Hughes, O.P., died in St. Mary's Hospital, Philadelphia, Oct. 18, 1918.

Rev. John J. Dugan died at Girardville, Pa., St. Joseph's Rectory, Oct. 27, 1918.

Rev. John F. Pateracki died at McAdoo, Pa., Oct. 25, 1918.

Rev. James A. Campbell died at South Bethlehem, Pa., Nov. 26, 1918, age 28.

Rev. Jeremiah Mahon died at Rectory of St. Mary's of the Assumption, Oct. 19, 1918, age 32.

Rev. Emil Deuser, C.SS.R., died in St. Mary's Hospital, Philadelphia, Oct. 11, 1918.

Rev. John H. Carman, C.M., died Oct. 14, 1918.

Rev. Joseph C. Dougherty, C.M., D.D., died Oct. 15, 1918.

Add to these the names of five student clerics—Rev. William O'Driscoll, Deacon, C.M., who died at Germantown,

St. Vincent's Seminary, Oct. 8, 1918; Leo Naylor, a seminarian, and third-year theologian at Overbrook, and the three cleric students who died in St. Mary's Hall, Villanova: Albert Starr, Oct. 15, John Dorgan, Oct. 11, Gilbert Klunk, Oct. 10—and we have the toll of death among the clergy in probably about the same proportion with the losses, and sacrifices and the spiritual gain of the Sisters.

FRANCIS E. TOURSCHER.

Villanova, Pa.

September, 1919.

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